

HERMETIC CONSCIOUSNESS UNVEILED

Showing the different states of
Consciousness and how consciousness
through its unfoldment is lifted
to Super-Consciousness, Kosmic Con-
sciousness, Samadhi Consciousness,
Divine Consciousness, etc.

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A course of Private Lessons given
to his personal pupils.

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LESSON I

INSPIRATION

Inspiration, in its true nature, is the spiritual counterpart of Telepathy; that is, it is the ability to sense the thought vibrations of a spiritual entity, whereas telepathy deals with the thought vibrations of a human being. Thus vibrations coming from a spiritual entity are not, consequently, manasic in the ordinary sense of the word; they are really spiritual, and will never awaken a response in the mind or mental body, but only in the Atman or Spiritual Body.

All vibration, in order to be sensed and brought into the range of consciousness, must meet that vibration on its own octave and its own particular rhythm, which will offer response sufficient to awaken a sensory activity to bring it into the range of consciousness; in other words, it must be repeated in our own being in order that we may be conscious of it. If a spiritual principle is not active, that is, if it has not been developed to the point of independent activity it will not respond to spiritual vibration, hence we will get no impressions from the world of spirit. Inspiration to such a one, will be a matter of impossibility. In order for us to be inspired it is, therefore, necessary that the spirit shall be able to respond to the vibrations of spirit. In this way he will be able to receive communications.

Again, we must bear in mind that Inspiration, in the ordinary acceptation of the term, by Christians, means a reception of the thoughts of God. It is not simply spirit

entities, but the Divine spirit that inspires. Now, the Spirit of God is on the sixth octave, whereas man's spirit is only on the fifth octave. The result is, the Spirit of God will not awaken corresponding vibration in man's spirit, because man's spirit is on an entirely different octave from the Spirit of God and is incapable of vibrating so high. For the average person it is, therefore, impossible for Divine Inspiration to be received, owing to the fact that there will be no response upon the part of his spirit, to the vibrations of the Divine Spirit. There is an exception in the cases of persons whose spirits have been elevated to the highest point possible; that is, who vibrate on the seventh note of the spiritual octave and have reached the highest point of this. Such persons will be impressed by the lowest note of the Divine Spirit. Thus they will receive inspiration. Their spirits will respond and become conscious of what is in the Divine Spirit. However, this is not the only problem presented for it is not simply necessary that the human spirit shall respond to the Divine Spiritual promptings, but if we are to know anything of these revelations, our Buddhi, as well as our minds, must be attuned to the vibration of the Spirit, so that there will be no sharp line between them, enabling the vibration coming from the Spirit of God to be gradually lowered, yet preserving its true character; to be translated, in a word, into Atmic, then Buddhist and finally Manasic vibrations, without changing its character. In this way we will be conscious of the inspiration; but if the spirit is able to enter into union with the Divine Spirit and thus receive inspiration, and yet there be a barrier between it and the other principles, we will receive those influences, but will know nothing about them below. Our reason and our intellect will hence be ignorant of what we have received. This is the

case with the ecstatic, for in certain forms of ecstasy one enters into communion with the Spirit of God, but does not consciously realize this, that is, there is a sensation of the Spirit, but no intellectual or rational grasping of the things communicated. This describes to a nicety the sensation of the ecstatic, who feels a joy and pain indescribable, a wonderful spiritual sensation, but when he gets through with it, when he comes out of this condition, he can never describe what he has seen, only in a general way because it is not clear memory but a vague impression.

The only way to overcome this difficulty is by gradually spiritualizing the mind and reason, so that they will be perfectly blended with the spirit and thus the spiritual impression will descend to them. The mind will respond and in this way the spiritual inspiration will be translated into human thought. By accomplishing this, we are able to receive divine inspiration.

Another important point is a state of negative polarity in reference to God. One who is positive to God will never receive inspiration unless God overcomes the positive concentration of his mind, unless he "knocks him in the head." It is by a state of negative polarity that one opens the way by which he may receive the thought of GOD.

Inspiration is, with the foregoing qualifications, purely and simply an act of telepathy in which God is the positive mind, and transmitting agent, and man's mental body, through his spirit and soul, the negative mind, the receiving agent. It is, therefore, subject to all the laws of telepathy.

It will logically follow, therefore, that one must be in a state of mental harmony to a greater or less extent, with God before he will be able to receive Divine Inspira-

tion. One who is an enemy of God, who is antagonistic to Him in any way, whose very nature of thought is repellant to the Divine, will consequently, drive off the Divine Thought and will make it impossible for that thought to reach him. In Thomas Paine's Age of Reason, he admits hypothetically that God is able to give a revelation to man when He wants to, but, he says, "If God has a revelation to make to Thomas Paine, He must make it to Thomas Paine, he cannot receive anything at second hand." There is, apparently, a great deal of reason in Thomas Paine's statement, but as a matter of fact, God does not make a revelation to Thomas Paine for the simple reason that Thomas Paine would not hear it if he ever tried to. Thomas Paine's mind was not sufficiently spiritual; he was not on a sufficiently high plane to respond to the promptings of the Spirit, therefore, he could not recognize a revelation coming from God. There is a statement made by Orson Pratt, concerning this question, which is quite interesting. He says, "You ask me why it is that during all these ages God has been silent, has not communicated with the world; why has his voice not penetrated the void for all these centuries? Why has He left us without a voice to guide us? Why hasn't he communicated with his people? He says, Listen I will whisper a secret. He has not had subjects to communicate with." This is really the solution of the dearth of inspiration. It has been hard to find persons who were in sufficient spiritual sympathy with God to respond to his thought, and inspiration is dependent upon fixed laws, the eternal laws of sympathy.

Man has a faculty peculiarly fitted and specifically designed for the purpose of Divine inspiration, although it has other functions also. We allude to the Faculty of Spirituality. This faculty also has developed an organ in

the brain through which it functions. This organ is the one of the same name. It has specialized three separate faculties, also functioning through three different organs, for the Organ of Spirituality is really a group of three organs—in fact, more than three—but three that are now known and located, namely—Faith, Trust and Wonder.

Faith is the function of one of these faculties. And what is Faith? We are told by most phrenologists that it is this faculty which causes people to have religious belief; that their religious belief is dependent upon the development of this faculty, and it is observed that such belief does not relate to creeds, but to a belief in the spiritual, particularly a belief in God. Now, a person who has a large development of this faculty of faith will be seen to believe in God no matter what the evidence may be. No amount of evidence can shake his faith in God.

You might as well talk to the Moon as to teach materialism to one who has a large development of this organ of Faith. One in whom this is lacking is always skeptical in regard to God. He may argue himself into a belief, he may stick to the creed, but he always has his doubts. Religious faith is seen, therefore, to depend not upon evidence, but upon the development of the Faculty of Faith. One who has a strong organ of Faith will, without any evidence at all, believe, he may not be able to tell why he believes, he has faith that is all. Now, blind Faith, as it has been termed, is merely the belief of spiritual things because of the assurance which this faculty gives us. We take its testimony in preference to the testimony of reason, judgment and everything of the kind. Why is it that our Faculty of Faith is so sure of the existence of God? Why is it that no amount of argument will shake its con-

fidence? Obviously because it has communicated with God. Obviously because Inspiration has, at certain times, taken place and the thought of God has been projected. Although one is not outwardly conscious of this, nevertheless, his spirit has communicated with God, through this faculty.

What we mean is this; this organ of the brain is the seat of a physical organ in which is centered that part of our spirit, which is of that particular rhythm which will enable us to communicate with God. It is this intercourse with God which has given us an intuition of His Divinity. This intuition is absolutely independent of all rational considerations and it should be so until it has impressed itself upon the outer consciousness; until the mind has been brought to respond and thus we become intellectually conscious of the exact thoughts of the message received. Again we find that this Faith causes us to put Faith in anything that is stated. This is not true in the sense in which it is ordinarily used. It is not true that a large development of this will make a person believe anything, but it will cause him to believe things of a spiritual nature, will make him credulous of those things, for the reason that he is perfectly conscious of the truth of the spiritual world; thus those things seem to him much more reasonable than they do to other people. His intellectual faculties, taking this spiritual world in which he fully believes, as a basis for thought, reach, through a purely intellectual process, the conception of this principle. It is not his spirituality, therefore, that is wrong, it is his intellect that is wrong when he becomes credulous. Credulity is not due to an abnormal development applied to a perfectly sound basis of faith.

The Faculty of Trust is largely the same as that of Faith. It goes a little further, however. In its highest

function it gives us trust in God, trust in Divine Providence. One who has this organ well developed will never give way to a pessimistic view of things. He is always sure, in the words of the old Goth, that the All-Father is just. He has absolute trust and confidence in the providence of God. Nothing can shake his trust there. Because of this trust, he persists in looking to God for everything and believing "Behind a frowning providence, He hides a smiling face."

Now, why is it that one who has this Faculty well developed is never wanting in this trust, and one who does not have it well developed, never has this trust? Trust in God is not an intellectual activity, is not dependent upon any reasons that may be brought to the intellect or the reason, but is, on the contrary, dependent absolutely upon this special faculty development.

What is it that gives one this trust? Obviously a personal acquaintance with God, which, intellectually he does not know anything about. Behind the Threshold in his Spirit, he has communicated with God so much, has had so much intercourse with Him that he knows He can be depended upon. In his Spirit he knows God and, therefore, trusts Him but this spirit has been unable to impress itself upon his intellectual consciousness. Thus, in the within God is known, but in the evident He is not, but this inner acquaintance impresses upon him an intuition of the providence of God. Our Trust is, consequently, a threshold memory. When we learn to bridge over, to elevate and spiritualize the mind and soul until there is no sharp line, until there is no threshold, in other words, we will then be conscious of this intercourse with God and know the reason why we always have trust in His Providence.

Our Faculty of Wonder is the faculty which makes

one believe in the marvelous. It is really not so much a faculty relating to Divine Inspiration as it is to all transcendental objects. In exact proportion as this faculty is developed so do we find the credibility of the marvelous appearing to the man. One with a large marvelousness does not see anything irrational in the most wonderful statements, the most transcendental while one with small Marvelousness can never believe in anything which transcends his ordinary experience.

It is commonly stated that we are bound to be convinced by evidence; that when a sufficient proportion of evidence is presented, the mind is bound to accept as true the subject of this evidence. This is perfectly true, but the quantity of evidence necessary to convince one of a certain statement will depend upon the development of one's faculties. A statement which does not seem to go contrary to any of the natural laws will be accepted without any evidence to speak of, while something which seems to be a contradiction of natural law, will require a great deal of evidence to bring conviction. The Faculty of Marvelousness makes one give credence to the marvelous, because it gives one an acquaintance with the marvelous. It enables him to know and recognize the transcendental forces, hence anything relating to the transcendental world seems perfectly credible, owing to the fact that he knows the laws on which it is based, or at least, knows the correctness of similar activities.

Marvelousness is, consequently, the result of our having seen the marvelous, the result of our having had intercourse with the spiritual world. Although outwardly we are not conscious of this, yet in our spirit we are. We do not know this; we do not remember any of the experience, yet there is an intuition of the truth of these things in exact proportion to the development of the fac-

ulty and, therefore, to our capacity for receiving such experiences and for carrying on such intercourse with the spirit world. In ecstasy these faculties are opened and this intercourse is made possible. At other times the threshold is closed. As we become more and more spiritual, however, we reach a point where the threshold will be removed, when we will enter into the spiritual light of day and where these spiritual experiences will at all times be as much present to us and as easily comprehended as ordinary experiences. God may project His thought directly to us, with the object of communicating a definite message. In such case it will be comparatively easy for one of high spirituality to receive those specific thoughts and thus receive this particular inspiration, although he would not be able to receive the thoughts of God unless He saw fit to communicate in this way.

We must always distinguish between Divine Inspiration and the inspiration of spiritualism, inspiration which comes through control. One who is inspired of God, at the time he is inspired knows what he is saying or writing; while in "control" there is an entity that speaks through him. In Divine Inspiration it is the transmission of thought to the consciousness of the one who expresses it and even if he receives this in ecstasy, he realizes it at the time, but can not bring it down into the mental comprehension and can not express it in such a way as to make another understand it, although at the time he is conscious of the meaning, but later on can not recall it; while with the inspirational medium there is no consciousness preserved. In time, however, one develops ability to retain in his intellectual consciousness the statements he has received, so that he is educated, as it

were, by those revelations; he knows them and at any time afterwards can repeat them.

It is very necessary that one should acquire this power in order that he may give forth to others what he has received, expressing it in the terms of thought that they may be able to grasp. An ecstatic will get the Spirit of God, but cannot formulate those Divine thoughts into human thoughts and thus into words for the instruction and edification of his hearers. However, it is possible for one not only to respond to the thought of God when it is directed to his individuality, but to bring his spirit into such perfect harmony with the Spirit of God and all his other principles, his mind particularly, in harmony with his spirit, that he will be able to respond to all thought vibrations present in the Divine Spirit. Thus he will know what God is thinking without that thought being directed to him particularly. His mind will thus in time become a mirror, reflecting the Mind of God, and this is what it means to read the Book of God's Remembrance; not the Akashic Records, but that Divine Record which is the very mind and memory of God. One whose Spirit perfectly responds to the Divine Spirit and hence whose mind is a perfect mirror for the reflection of the God mind, will thus be able to read the Book of God's Remembrance. He will become a reflection of it and thus will know all that is in the memory of God. This means ability to know everything that ever has been, all past time, all the activities of the Universe. Everything that God has ever done will thus be made known to him and not only that, but the thoughts of God which have never descended into manifestation, will be made known to him, and when we realize that everything that transpires on the physical plane has already transpired on the Astral Plane months before, and on the

Mental Plane years before, and on the Buddhic Plane centuries before and on the Nirvanic Plane thousands of years before and on the Maha-Para-Nirvanic plane or in the Divine Spirit, before the earth was ever created, before there was any manifested universe, the entire scheme was mapped out, that we have simply been playing our parts and evolving that arrangement, filling in the details ever since, we will see how far reaching is this power.

As everything is in obedience to the idea and fiat of God, when one is able to read the Divine Idea back of the fiat, he will thus know not only everything that ever has been, but everything that ever will be, unless God were to introduce an entirely new variation.

Now, this is the secret of prophecy. When God does not transmit to man (that is the prophet) a consciousness of what He is going to do, the prophet reads the mind of God and knows what his plans are. The ordinary prophet, however, is not sufficiently developed to do this; he only receives the message which the Lord sends him when that thought is transmitted to him. The ability to read the Book of God's Remembrance was perfect in Jesus Christ. Some of the Apostles had it in high degree, and saints have possessed it to a certain extent, but no one fully possessed it excepting Jesus Christ. This was the secret of His wonderful knowledge.

But inspiration in all its phases is merely a matter of communication between the Divine and human minds, and in order for one to receive such communications, his mind must be in perfect harmony with his spirit and his spirit must be brought into perfect harmony with that of God. Together with this, he must be negatively polarized with God. Thus he will receive the influx of the spirit, receive the thought of God and be able to read the

Book of God's Remembrance. The prophets owe their prophetic power to their possession of these requisite qualities, and their correctness is in exact proportion to their possession of these qualities. The discipline of the prophet was intended to develop this state of the spirit. All their austerities and their mode of life, their separation from the world, were directed to this end.

If one will acquire these qualities and thus perfect harmony with God he will become a prophet in exact proportion to the degree in which he acquires the qualities.

LESSON II

THOUGHT VIBRATION OR THE LAW OF ATTRACTION IN THE THOUGHT WORLD

The only difference between thoughts is a difference in vibration, each thought possessing a specific vibration of its own, this vibration depending upon its character. All thoughts vibrate on the Mental Octave in accordance with the Mental Rhythm. The thoughts on the different sub-planes of the Mental Plane operate in accordance with the particular note governing that sub-plane.

Again the thoughts of the different faculties of the mind merge in accordance with the tone governing that particular faculty. Again we may divide the thoughts into the different chords, according to the specific character of the thought.

It should be borne in mind, therefore, that there is a division according to the rate of vibration; there is also a division according to the character of the thought; these two divisions are always found to exactly coincide.

Thoughts may, therefore, be divided into families of different rates of vibration, each rate of vibration being associated with a specific character of thought, a specific grade. No thought is, therefore, absolutely alone. It belongs to some class and is, therefore, positive to certain thoughts, negative to others. Like attracts like, consequently, if you think along a certain tone, if you have a mental tone by reason of the fact that you are generating thoughts having that tone, you attract other

thoughts having the same tone when negatively polarized with them; that is to say, when Desire is operative rather than Will. You can not draw to you something that is not already in you, for in such case there is nothing to attract; you can attract only what you possess within yourself. Your own will come to you, but bear in mind, your own is that which is within you, that which you have embodied and developed. Your own is not that which you imagine to be your due, not what you might like to have, not what you demand, but what you have within you. You can sit down and affirm that you are good or that you are great, that you are a poet, you can affirm great distinction and all that until you are gray headed, but such affirmations will not bring you any distinction unless there is something about you that is worth being distinguished, unless you succeed in developing within your own being what you want to receive. "The word is nigh thee, even in thy mouth and in thy hand," but if it is not within thee, you will never get it in the world. It is only by embodying those principles to which you aspire that you can draw them to you. They then become your own. You have embodied them, they become part of you. Thus thoughts which are produced in your own mind attract to themselves other thoughts having the same tone; therefore, you can never draw to yourself anything that is not already within you. When you begin to think along that line you become a center, a nucleus as it were, for such thoughts; they come to you, and thus you grow and expand, and nothing can ever keep you out of your own, because when it has once become your own, then it will continue to draw more and more to it, and it will thus become your own. Simply saying that it is your own will not make it your own. Affirmations of a quality which does not exist in you are

of little value, in fact, they are of no value whatever, excepting in that they help you to form pictures of the desirable condition and stimulate the same kind of thought.

The proper way to develop thought, and through the thought to become, is therefore, to think along that particular line, to cultivate a habit of thought of that particular, and thus you will establish that vibration in your Mental Body, which will draw to you other thoughts, providing you remain negative. Now, what do we mean by remaining negative? We mean that you should think those thoughts and at the same time you should hold that kind of thinking up as your ideal; you should wish to become that; you should intensely long for the realization of those thoughts; the realization of that state. You should not be satisfied with this, but at the same time have ever before you the picture of the ideal condition. It should be the process of the ever becoming, and if you succeed in this, you will find that you will rise to high state of perfection; you will begin to evolve, and becoming negative more and more, you will draw into your Mental Body those thoughts, become the nucleus, as it were, and they will come to you.

Not only, however, is this true in regard to a mental attraction, in regard to attracting intellect, understanding, etc., but we can develop spiritually in the same way. By cultivating the spiritual element within ourselves we thus create a channel through which spirituality may flow to us, particularly if our desire is always set upon spiritual things, for desire makes us negative. When we have our entire consciousness negatively polarized upon a certain end, we get it. It should be borne in mind that the mental picture establishes the rate of vibration, consequently we must picture in our consciousness a cer-

tain state, picture ourselves as being in that state and picture the state at all times. This will cause us to think in relation to that state, the picture stimulating vibration and thus producing thought and emotion of that particular vibration for form, color and sound are the three-fold manifestation of vibration. By picturing the thing, the result of those vibrations, we naturally set in motion the vibrations that would bring into realization that result.

In order, therefore, to set in motion the vibration necessary to attract a certain condition we must image that state. We must picture it in our imagination, for all truth, all progress, all attainment is the result of the constructive use of the imagination. It is only when man has learned to constructively employ his imagination that he has the Key to Attainment. Now, by imagining properly, by building the form and keeping it ever before the consciousness you will establish the rate of vibration in your Mental Body, or your Astral Body, as the case may be, corresponding to that state, and when you have established this rate of vibration, when you have trained your being to continuously maintain this rate of vibration, when you make this the Keynote as it were, of your being—and this can be done by continuously keeping the picture in your consciousness—you will make yourself a nucleus for such vibration. By ever holding this picture in mind, ever maintaining this rate of vibration, and at the same time keeping the mind and Astral negatively polarized with it, by a continuous desire for those things, for the realization of that state, you will make your being a focal point for the gathering of those forces. The result will be the vibratory force will flow to you. Being negative, it will come to you, and what-

ever has been held in your consciousness will be brought into your own being, will be embodied.

Now, how does this accord with the statement often made that by picturing and concentrating, one can become famous? Perfectly—No inharmony at all. One can become famous by such a process. By such concentration of the whole being, by such polarization, he should be able to draw to him fame, simply by setting up the vibration which will develop in him the characteristics that will win fame. There are certain characteristics that gain distinction, honor, and fame from mankind. They are not always the most desirable, from a moral or spiritual point of view, but they are specific traits of character which are the outgrowth of specific thought vibrations. When man has learned to think along certain lines and certain vibrations of thought, he will adjust himself to the popular will in such a way as to be well thought of, and in the course of time will become famous. When man wins the support of the populace in a political way by picturing the proper conditions, he will bring himself so into harmony with the multitude, with the popular thinking and feeling that he will become the embodiment of the popular mind. Its vibrations will be established in him and will make him the man of the people. Thus they will support him because they see in him a reflection of themselves, therefore, the demagogue is following along these lines, strictly.

Again, one aspires to wealth, he wants to make money. Well let him picture himself as being rich, let him always think of himself as being rich and as making money, and in the course of time he will establish that vibration which is present in the successful business man; that vibration of acquisitiveness will be established, and thus he will become negative to those vibrations, by reason of

his desire. It is not very difficult for most men to become negative to the idea of getting rich, the desire is already highly developed, and by becoming negative a man will draw to himself the forces and develop the qualities necessary to accumulate wealth. It is not so much that by vibration we have twenty-dollar gold pieces blown in our direction, or anything of that kind, as that we cultivate the qualities necessary to fit us for the accumulation of wealth. We become successful business men. We embody that character, becoming commercial geniuses. In order to do this, however, one must always picture himself as being rich. That is one of the essentials, it is not sufficient to say you are going to be rich, you must form in mind a picture of yourself as being rich, that you are a rich man now, and this picture of opulence will set in motion the vibration which will establish the state of opulence. It is for this reason that so many people are poor. They do not know how to visualize upon the idea of opulence. They would be as "poor as Job's turkey" if they had millions of dollars. The man who thinks he cannot afford to do what he wants to do is poor. The man who stands back on any consideration for lack of funds, is always poor. He is suggesting to himself that he can not do it, suggesting "I haven't the money," and this suggestion that he hasn't the money to do certain things, this poverty-stricken state of mind, makes one negative to the vibration of poverty, thus develops this vibration and keeps opportunities from coming to him.

Suppose a man is doing business, his customers will be drawn by this vibration. The vibration of opulence will naturally establish a connection, and customers will come to him. They will not go away, they will come to him in preference to some one else. The vibration is there;

they are drawn to it. A professional man, when he establishes the vibration of opulence, draws his clients through this vibration. The other man who is pessimistic, who thinks everything is going wrong, who looks on the dark side of things, drives everybody away, he is not drawing things to himself, people will not come to him. If a man is afraid that creditors will come and present their bills, they are very apt to bring them; they haven't any conscious reason for doing it, but they will come. The man who is always optimistic and thinks of himself as opulent will never have bills presented, never in the world, creditors will never think of dunning him, in fact, he attracts to himself only such forces as will bring success.

The only royal road to success, therefore, is an attitude of being conscious every moment of your life, of success, knowing that it is coming, and looking forward to it from every standpoint. In this way we draw to ourselves those things.

Again, we see persons who, on account of planetary influences at their births or some hereditary tendency or something of the kind, have in themselves certain elements—gold, silver, or whatever it may be. They become, by reason of this fact, negative to that element and whenever they deal with that article they succeed because they know intuitively just how to invest in order to make the investment successful. One must not doubt, however, he must not fear, but must act as though he were absolutely rich, because in that way only can he maintain the picture of wealth, and what is here stated in regard to wealth is true of everything else. In order to maintain the vibration which will bring to us the realization of that vibration, it is only possible by maintaining the picture in the consciousness of it. Wealth can never be obtained by one who is thinking about pov-

erty, therefore, if you have but one dollar in the world, spend it as though you had a million, and thus help to form the picture which, sooner or later, will bring results. Never be pessimistic, but be optimistic, and thus help to establish the vibration. When you start out in pursuit of knowledge, pursue it as though you expect to secure it, as though it were already yours. Be every moment of your life sustained with that thought, with that picture, and the result will be sure to give you satisfaction. Again, if there is any one object you wish to realize, form in mind a picture of that object. Hold that in your consciousness, and absolutely know that you are going to realize it. If you will learn this lesson, you can absolutely draw to you a sum of money; may have it come to you, perhaps in a few hours. By forming in mind a picture of that and expecting it, it will come; but the next question is: Is this legitimate? For by the Law of Attraction you are not attracting gold dollars out of the ether or out of the sand piles, nothing of that kind; but on the contrary, are getting them from somebody.

The application of Thought Vibration is quite practicable in your business. You are, therefore, drawing people to you, getting customers or clients, and thus getting money, but when you draw them to you, you are taking them from some one else. Now, the question is, will it be legitimate to take one's customers, clients, or patients from him by exercise or thought vibration, when the other man is not able to do this himself, perhaps does not know anything about it?

The main interest which the attraction of financial success has for us is the bearing it has upon the general law of thought vibration, upon the general principle of attraction, for whatever will attract money will attract

friends, love, power, knowledge, wisdom, inspiration, everything of the kind.

Briefly, we need only to form a picture of the desired end to which we wish to attain, and having formed this picture, hold it continuously in the consciousness, and when it is held in the consciousness thus, it will set up the rate of vibration which corresponds to it. Then, by continually aspiring toward this end, by continually thinking about it, desiring it, above everything else, we make of our being a nucleus to which vibrations of the same rate are drawn, and thus become the embodiment of the principle which will realize that end. Thus mental picturing and concentration, and the negative state of polarization, will ultimately establish within us any principle unto which we desire to attain. All this comes by embodying the principle, by becoming that, itself. Until a man, therefore, has become the embodiment of the principle of opulence he will not be rich; until he has become the embodiment of wisdom, he will not get Wisdom.

Further, it should be borne in mind that the strongest impulse, the most dominant desire, is the one that comes to us. Our prayers are always answered. Man never prayed a prayer in his life that was not answered. You ask, How is that? The prayer that you pray is the dominant desire, that which you desire above everything else, to the total exclusion of every other consideration; that is your prayer; that is what you are asking for, and you always get that, but nothing can be answered if you have two desires at the same time. There must be one desire so strong that everything else also entirely disappears.

In order, therefore for one to get rich, he must long for wealth to the total exclusion of everything else—love, kindness, consideration, religion, duty, morality,

patriotism, friendship, everything. Whatever becomes the one dominant desire of your being, the keynote of your very soul, that is what you are praying for, and you get that.

One, therefore, who would master the law of attraction, must learn how to desire some one thing above everything else, how to polarize the entire consciousness upon that one thing, being ever negative to it, bending the entire being to the reception of that force, that principle, that object, and nothing else. By this means, the rate of vibration belonging to that certain tendency of thought will be established in the Mental Body, as well as the Astral Body, and thus will draw this into our being. It is only by drawing into our consciousness this vibratory force, by this longing desire, to the total exclusion of everything else, that we can become the embodiment of that principle, and therefore, realize it; but this key applies to the entire law of attraction in the Thought World; in fact, it is that Law of Attraction.

LESSON III

HYPNOTISM

Hypnotism has been stated to mean induced sleep. Literally, of course, the term means sleep. It is the name coined by Brade for his substitute for Mesmerism.

In order to understand Hypnotism properly, however, it is necessary that we understand Mesmerism, developed by Mesmer, in his experiments with Magnetism. He discovered that by the use of the magnetic current it was possible to heal sick persons and, by directing this magnetic current to different parts of the body it was possible to restore equilibrium in those parts where the current had been reduced, or even to reduce a superabundance of magnetic force, so as to restore equilibrium. By these experiments for the purpose of equalizing the current of magnetic force and thus restore health in place of disease, the system of curative Mesmerism was developed.

There grew out of these experiments, however, a number of discoveries, the most important of which was the fact that by concentrating the magnetic current upon certain faculties of the brain it was possible to induce certain psychological states. It became quite practical to in this way, stimulate what was ordinarily termed the abnormal psychical faculties. Psychical experiments were thus made, through the concentration of the magnetic forces. This department of Mesmerism was developed by Dr. Gregory, in excess of any other man. He discovered that by the direction of the magnetic force a

state of sleep could be produced, resembling very closely the ordinary sleep, and as this power was intensified it would ultimately be possible to bring one into the hypnotic state where all the muscles and joints of the body become perfectly rigid, and later on, to bring one into the trance state, when the psychical faculties such as clairvoyance, would be opened and he would be able to come into possession of facts beyond his ordinary grasp.

It was through this process of experimentation, growing incidentally out of the use of curative Mesmerism, that the system was developed to where it is at the present time or rather, to where it was when it was checked by the putting forward of the process of Hypnotism.

It may be briefly stated, therefore, that Mesmerism began with the control of the magnetic currents for therapeutic purposes. Its next stage was that of sleep, which was found to be very beneficial and which caused the nerves and body to recuperate their energies; the third stage was a cataleptic condition in which all circulation and nervous activity ceased; a state very closely resembling that of death. The fourth stage was the trance condition in which subjects were able to attain a certain psychical condition, psychical faculties being developed, in this way. The fifth state, that is a lucid stage, was finally developed, where they were able to come into another world, as it were, and to know everything much clearer than they could by the ordinary faculties. A sixth stage, when they leave the physical body and go out on the Astral Plane, being directed by the Mesmerizer, is also possible of attainment.

It should be borne in mind that the distinctive feature of Mesmerism, that which makes it Mesmerism, in fact, is the direction of the magnetic currents of the body by

means of the magnetism of another person. It is, therefore, really a system of magnetic healing, applied to those higher centers of being.

Brade coined a new term for a portion of the processes which he invented. Bradism does not make use of the term magnetism, but of Muscular Motion. It resorts to certain movements of the muscles, arms, legs, etc., producing a certain state of fatigue, resulting in a latent state of principles. This fatigue has the effect of causing the currents of magnetism to flow inward on the center of consciousness, deserting the outer extremities, deserting the objective, acting upon the subjective mind and this produces the state that is aimed at, that is to say, a purely subjective state.

Again, we have the method of the Nancy school, which is simply a process of suggestion. By this method, the patient is required to become perfectly passive, and then statements, termed suggestions, are made over and over again in a monotonous manner, until at last we have the state where everything that is stated, is accepted. We no longer act objectively, but subjectively, the mind accepting whatever assertion may be made by the consciousness of the operator.

However, these latter methods do not yield anything like the results that Mesmerism does, because they do not employ magnetism and for this reason, do not bring the patient into a state of real lucidity. He does not really know, but simply acts upon the suggestion of the operator. It should be realized that in the methods of Hypnotism, whatever they may be, the purpose is to paralyze, momentarily, the patient's mind, to produce a state of absolute coma so far as the objective consciousness and mind are concerned, to stop all objective thinking in order that the subjective may come to the front.

The subjective mind does not deal with inductive thought. It does not begin with phenomena, does not take cognizance of phenomena at all; it can act only upon what is given it by the objective mind and when those data are given it, its tendency is to think logically upon them. It is, to a great extent, the logical aspect of the mind, but as it has no means of acquiring facts, it reasons upon whatever facts are presented to it. When one is thus hypnotized, he is deprived of his objective mind. The subjective mind is at all times amenable to suggestion. It does not stop to consider the character of the suggestion, does not analyze it; it simply thinks logically from that assumed fact; consequently, it does not analyze anything. It does not study facts to see whether they are true or not, it accepts whatever is stated to it, as a fact, just as though it has seen it, and acts perfectly logically from this premise. Suppose that you suggest to a hypnotized subject that he is dead, he will immediately act just as though that were the case, and it is really possible to kill a man while he is hypnotized, by suggesting to him that he is dead. His heart will stop acting, and everything of the kind. Suggest to a hypnotized subject that a raw potato which you place in his hand, is a fine Arkansas apple and he will eat it with the greatest relish in the world. Give him a glass of water and suggest that it is good Bourbon whiskey and enough to make two or three men drunk; tell him to drink it; that it will do him good and he will drink it with great relish. Then suggest that he is drunk, his limbs are weak and he can hardly sit in his chair—he will begin to act like a drunken man and if you finally suggest that he cannot sit up, you will find if you don't catch him he will fall off his chair. Give him a stick with a string tied to it and a bent pin on it, and tell him he is on the border of a deep lake

and there are plenty of fine trout in there. He will go to work and fish and catch lots of them. It does not make any difference what you tell him; he acts consistently with that suggestion for he believes it is true. Again, you can place a knife in his hand and tell him that a certain person there is a bitter enemy of his, has done him a great injury and ought to be killed, and he will make the effort to kill the person; and here is a point that many hypnotists have insisted upon, namely, you place a knife in his hand and tell him to go and get a certain person and he will slip up to the person just as he would to an enemy, but just before the knife touches the person, will draw back and the hypnotists say that you cannot will a person to murder and make him do it, cannot make one do anything contrary to his nature because he will rebel against it. This position is not true. This does not prove anything of the kind, for be it known unto you that while a person is hypnotized, the suggestion is not what you speak, but what you think, for in this state of lucidity one is perfectly amenable to the thought; telepathy actually takes place between operator and the subject; therefore, every thought that is transpiring in the mind of the operator is passing to the consciousness of the subject, he is being guided by what the operator thinks, not by what he says. Now, when the operator tells him to go and kill the man, therefore, he would obey the real suggestion, namely, that of the mind; whatever is suggested in the consciousness of the operator. Had the operator really wanted the subject to kill the person, the subject would have obeyed.

Again, it has been stated that ladies have been hypnotized and told to go and kiss a man in the next room; that they have started to obey, but woke up before they got into the next room. This is simply another force;

the hypnotist had no intention of their really kissing the man, he wanted them to wake up and they obeyed the order. Had he really wanted them to do it, they would have obeyed.

There is absolutely no limit to the power of hypnotic suggestion. Hypnotic suggestion, remember, is the suggestion of the mind, not of the voice. When a person is in a state of hypnosis, he is not only subject to the mind of the operator but to any other mind that may be operative with sufficient strength at the same time; Hypnotism is, therefore, very dangerous for any one but a Master to practice, because to make it safe one must suggest to the mind of the patient enough to keep out all other suggestions; that is to say, the operator must supply the subconscious mind with all the thought it can deal with, so that it is filled with the thought and there is no room for the thought of another. If this is not done, some other thought will creep in and make trouble.

If the hypnotist is able to absolutely control the mind of his subject so that he cannot possibly receive a solitary suggestion outside of the consciousness of the operator—if that be all that can possibly reach him, it will be quite safe so far as external influences are concerned. But there are other influences quite as undesirable as these. For instance, the hypnotist must have his mind under perfect control. He must not allow any evil thought to be projected from his consciousness to that of the patient. It will, therefore, be evident that no one but a Saint is capable of successfully practicing hypnotism, that is to say safely to the patient. He may induce hypnosis, but it is not safe unless the hypnotist be perfectly free from all selfish or carnal thought, and as there are very few such people, it will appear that hypnotism is best left alone.

Again, one must know just what is necessary for the patient, in order to practice hypnotism with safety. The ordinary methods of hypnosis are infamous. The practice of making hypnotic misrepresentations, of teaching a person to reason from the assumption that a potato is an apple or that he is Jesus Christ, or Julius Cæsar, Napoleon Bonaparte, or anything of that kind is disastrous to his mental life. It is teaching him to apply logical reasoning to false data, or rather to false assumptions; for this is the premise that is given. He is taught to apply the deductive system of reasoning to assumptions that are absolutely contrary to nature and truth. The best thing, therefore, is for one to absolutely refuse to be hypnotized. There is nothing so disastrous as this process of continual hypnosis and presenting false statements as a premise for reasoning. The great lesson humanity needs to learn is correct thinking, and thinking from false premises even though one be hypnotized, is detrimental to this process of correct thinking. Do not, therefore, for one moment assume that any advantages to the mind can be secured by these methods of hypnosis.

Again, when suggestions be made, which are not true, even though they be made for the purpose of healing the body, they have a tendency to make false pictures in the consciousness. It is not true that the influence is only while the subject is hypnotized. On the contrary, the influence continues for a long time afterward and exercises its force on the vibrations of the body, sending those vibratory currents all through the system. For this reason there is nothing any more detrimental than this practice.

Again, it should be borne in mind that by failing to exercise the objective mind, by keeping that in a state of abeyance in order that the mind of another may direct

your conceptions, the capacity for obtaining knowledge objectively gradually decreases. One gradually becomes subjective in every sense of the word. He does not think for himself, but depends upon others. Originality of thought and reason disappear, he becomes more and more subjective and is a static rather than a dynamic unit. For this reason the practice of hypnotism is very dangerous.

Again, it should be borne in mind that while one is hypnotized, the will is absolutely latent, is in a state of subordination to the will of another, the will being the outward expressive state; being that which flows outward, which expresses itself in the outflowing activity or manifesting principle, its subordination or rather suppression means the suppression of this principle of our being, so that we no longer are creative, but become subjective in all our activities. There is no greater falsehood, than the statement that Masterhood may be developed through hypnotism. Mastership is possible only by the development of the will and when subordinating the will to the will of another being, we develop a state of servitude, of bondage, to that being. There is no greater crime against our natures than making ourselves subject to the will of another. The highest attainment is possible only by absolute independence of all beings and by complete surrender of our will to the will of God. If we surrender it to a human will we no longer have control of it sufficiently to place it at the disposal of God. Consequently, man's spiritual nature is destroyed, his external union rendered impossible by submitting to hypnosis.

It is stated that physical ailments may be cured by hypnotism and this is true, but they can be cured also without it. It is very beneficial when suggestion is being practiced because then the patient cannot refuse to sub-

mit to any suggestion. The suggestion becomes absolutely imperative. If the suggestion be absolutely correct, beneficial to the patient and have no evil consequences, it is immeasurably advantageous, but remember, by subjugating the will to the will of another one is developing a state of constant subjectivity, and as this is developed he becomes not only subject to the one who is the hypnotist, but subject to all objective wills that may try to gain control of his mind, and the great trouble from which the world is suffering is an epidemic of subjectivity at the present time. The cause of all the unfortunate conditions among people is mainly this very state of subjectivity to the will of persons with whom we come in contact.

It should also be borne in mind that this state of subjectivity not only renders us subject to human wills, but also to the thoughts and emotions operative on the Astral and Mental Planes, to the Akashic Records, etc. In other words, we remain subject to the Karma of others, past, present. The individuality is broken down and man is subject to all these external influences. It is highly necessary that he overcome this state and attain an individuality which is stronger than all the influences about him and is subject to the Will of God alone.

Hypnotism may be resorted to for the treatment of certain diseases, such as the drug habit, the liquor habit, etc., but it is much better for one to overcome those vices by the exercise of his own will. By strengthening the will he will overcome those things and then will have fundamental power and force in his nature. It will strengthen his individuality as well as separate him from those vices, from all those influences.

Now, it will be seen that, generally speaking, we do not favor the use of hypnotism. However, there is an exception in the cases of persons who have no will to speak of,

so weak that they are unable to control themselves, unable to exercise any force, and, in addition to this have a number of vicious habits. In such cases it becomes advantageous to employ hypnosis for the purpose of building up characteristics which are undeveloped and which the patient is not able to develop by himself. It should, however, be borne in mind, that this power is to be exercised only when there is no other hope, consequently, hypnotism should be resorted to only by the Master, a Saint, one who thoroughly understands the situation.

Spiritual mediumship is simply a state of hypnosis in which the spirit is the hypnotist and the medium the subject. All mediums are therefore, hypnotic subjects, hypnotized by the spirits, and all that is objectionable in the case of hypnotism by man, is objectionable, in hypnosis by a spirit, in fact, the latter is more objectionable, the man who induces hypnosis may be the best of men; he may act ignorantly of the evil consequences, but the spirits who induce this state are either of a very undeveloped, a very low order, or else they know better, they know it will be disastrous to the medium and they induce the hypnotic state out of pure selfishness. In such case we will find a state of depression, of spiritual degeneration operative in the life of the medium. No medium follows the practice very long without reaching a state of moral degeneracy and this is easily explained when we realize that the will power is overcome, is breaking down, the character is disappearing simply from being subjective to the suggestions of the hypnotizing entities, therefore, having no character, it is not proper to say that mediums are vicious, are very weak or anything of that kind. They are characterless, having no will, no individuality. They have surrendered their individuality to the hypnotising entity and are in precisely the same

condition as an hypnotic subject, only unfortunately they usually maintain this state much more often, much more regularly than does the ordinary hypnotic subject. While the latter during a course of treatment may be hypnotized daily, yet in a month or two or in less time he quits it, the medium is in this hypnotic state regularly. Many of them half of the time are under the control of spirits, and the result is their individuality is entirely broken up, entirely dissipated and the hypnotizing entity gains full control.

Again, unfortunately the medium is taught to entirely lay down his individuality and submit to the guide, let the guide control him and make of him whatever he will. The guide is regarded as a superior being; thus there is hardly any limit to the influence of this state of control.

Control by any one but God is altogether wrong because it interferes with the proper course of human evolution. The entity should continue to evolve, the individual should be perfected until it is ready to submit to the Will of God, but if we submit to some other will we surrender ourselves and make it impossible to return to God.

Another thing we should bear in mind is that even God does not produce a state analogous to hypnosis. God does not force us to conform to His Will. He tells us certain things and tells us what His Will is, what the advantage will be if we conform to it and what the penalty will be for disobeying it. It is not hypnotic suggestion, but He trusts to our judgment. We obey Him because our judgment tells us it is best to do so. The hypnotist either human or spirit, does not appeal in any sense whatever to our judgment. He compels us to come his way. The judgment is dethroned; it is not for us to judge; we are to simply obey, we are simply to respond and we do not

even obey, in a certain sense; the Will is not involved at all. Our principles simply respond to the hypnotic impulse; thus we become the embodiment of those suggestions all the way through. Mediumship is, therefore, the most disastrous of all the phases of hypnotism.

There is something very closely analogous to hypnotism or more properly speaking, to Mesmerism, that is sometimes practiced by Masters, when they send the disciple out of his physical body, compelling him to go out on the Astral Plane and see things for himself, and in many instances this is the method resorted to, but this is Mesmerism rather than hypnotism because it is accomplished by charging the body of the student with the magnetic force that causes the projection of the Astral body. When this Astral Body is projected it goes on under the guidance of the person who sent it forth, goes where it is directed to go and sees those things which it is directed to see. In this way there is a measure of control possible, which prevents a great many of the pitfalls which would ordinarily be presented in these Astral visits. This phase of Mesmerism is beneficial in some instances, but should be resorted to only for the purpose of giving the disciple an insight into those things, but he should be developed as soon as possible so that he can go out normally. In fact, we do not recommend resorting to even this practice; it is better that the disciple should develop his Astral Body by pure emotion and correct feeling and his Mental Body by correct thinking until they in time become so well developed that he is able of his own will to leave the physical.

We, therefore, do not recommend resorting to any method of control. It should be borne in mind that the essence of hypnotism is the fixing of the attention upon a definite thought coming into a subjective state where the

will ceases to act. This is possible only where one submits, where one is amenable, listens to the suggestions and forms a picture of them. It is, therefore, only in a state of relaxation, a state of passivity, that it is possible to induce this condition. When one is antagonistic, that is positive, outflowing, it is impossible to hypnotize him.

Hypnosis is not dependent upon a weakened state of the mind of the subject; it is not because the hypnotist has a stronger will than you have that you are hypnotized. It is because you are not using your will at all. It is because you are bending yours by desire and inviting this hypnotic state.

The hypnotic sleep is recognized by the fact that the eyes are dilated. When the eyes become dilated and the respiration is irregular, you can generally count upon a state of hypnotic trance.

The ecstatic condition which is the result of a highly developed state of the higher principles, or a highly excited emotional condition, is not to be compared to hypnotic trance, the hypnotic trance being due to the fact that the patient intellectually has ceased to act and is put to sleep, while ecstasy is due to the elevation of the emotion, a principle above the external activity, therefore eventuating in this ecstatic condition.

Many persons assume that the fact that one under hypnotic influence is able to make a fine speech which he could not do otherwise, demonstrates the calling into being of some higher power in the hypnotic state than he ordinarily possesses, but this is due merely to the fact that one is acting under the assumption that he is some great person, some great orator for instance, and he is familiar, perhaps with that orator's speeches, etc. He knows about what he would say, assuming that he is that person. He gives way to his reason, allows the reason to

express itself from that point of view, draws out from his memory those things and thus takes on the personality of that person. Also he may draw to himself the Karma of some one who is dead and thus be controlled by this Karma for the time being. He gets thoughts, therefore, that are not his own, that are drawn from some other source, and it is questionable whether it is of any advantage to give forth great sentiments that are not our own. It is much better to express sentiments of a lower order, but which are our own than to be some one altogether different.

Hypnotism is, therefore, not constructive in its methods although it may produce excellent effects for the time being. It does not tend to the formation of a higher character and when one is under its influence, never redounds to the forming of character.

Our closing instruction regarding the use of Hypnotism is *DON'T*.

LESSON IV

POSITIVE AND NEGATIVE ASPECTS OF MIND

Mind in its activity is always either positive or negative. By the Positive aspect of Mind we mean a vibration which starts up in the center and moves outward, the whirls passing outward toward the surface of the Mental Body. The Manas composing the Mental Body, being subject to continuous vibratory activity due to the impulse imparted by the thought, the whirl passes through it and passing from the center outward to the surface, going on out and acting upon the world without. All the whirls in the Manas, are, therefore, self-generated, originating in man's own consciousness by the direction of his will; the pictures are the product of his imagination and are thus his own creations and as the whirl passes outward to the surface, making the mind a dynamic unit, it exercises a corresponding influence on the world without, influencing other minds and the Manas without.

The Negative Aspect, on the other hand, is receptive instead of active, that is to say, it is an indrawing from the surface to the center, causing the surface of the Mental Body to be acted upon by vibratory forces in the world without, generating corresponding whirls in the Mental Body, and passing in to the center of man's being, to his center of consciousness.

The negative person is, therefore, one who is receiving from the world without, is being acted upon; he is a static unit, while the positive person is a dynamic unit, act-

ing upon the world without expressing his own individuality. The negative is subjective while the positive is individualistic, dynamic, objective in its activity. The positive mind does things; the negative mind receives; the positive mind acts; the negative mind is acted upon.

We should bear in mind the difference between the negative and the passive or sensitive condition, however. The passive state is not a negative one. The negative is a state of mind equally as active as positive; it is where the mind is drawing inward and is demanding of the world without, and by reason of its indrawing, it creates a vortex into which the influence and whirl without naturally fall. The suction is formed, and these influences drift into this and are drawn in; consequently a person is negative because he is drawing forces inward to his center. But in the passive or sensitive state one is absolutely still, acting neither outwardly or inwardly, but remaining stationary, to be acted upon by any force that comes along. One who is absolutely positive will never receive anything from the higher realms. He must be negative in order to receive anything; he must be positive in order to do anything. The positive attitude is that which grows out of the positive expression of mind within, therefore, the idea originates within one's mind; that creative force which originates within man generates the vibration of these forces.

If one is positive at all times he will, therefore, never transcend the range of his own originality, Man is capable of much higher attainment by negative development than by positive development, for the simple reason that he is by nature fitted as an instrument to respond to vibration. He is adjusted to the Kosmos without, being the microcosm of the universe. It is in this sense that everything is within; that is to say, there is in man the micro-

cosm of everything that exists in all the universe. By polarizing himself with any principle in nature and becoming negative to that, he is able to cause it to flow inward, to charge his entire being and as it flows into him he embodies it. However, he could not do this did he not already contain this principle within himself; in a small degree, the principle is already there. Now, by forming an idea of this principle as it is in the universe, if he forms a picture in his imagination, whether he do this in objective consciousness or not, immediately the whirl is generated which corresponds to that, and if he be negative, the whirl passes inward to the center of his being. He is continually drawing inward and this causes the whirl to pass in, forming a vortex and thus he is able to draw this consciousness to himself, while, if he cause the whirl that is generated by the picture or idea, to flow outward, he will be creating outside of himself.

It should, however, be borne in mind that there is another aspect of this positive and negative differentiation, and that is the two-fold sex principle as manifested in mind, namely electricity and magnetism. The masculine principle is electrical and the feminine magnetic. The left hemisphere of the brain and the Manas operative through it constitute the electrical pole of mind; the right hemisphere and the Manas operative through it, the magnetic pole of the mind. The Mind is, therefore, both electrical and magnetic, although in the male the electrical mind very greatly predominates over the magnetic, while in the feminine, the magnetic greatly predominates the electrical. It will be found, therefore, that the masculine mind in all its activities represents the electrical, and therefore, what is ordinarily termed the positive, while the feminine mind represents the negative, the magnetic. If you will take into consideration the liter-

ature that emanates from women you will find that it is of an altogether different character from that emanating from men.

Woman's literary products are magnetic, while man's are electrical. The works of art produced by women are negative; those by men electrical or positive, What we mean is, that in the realm of creative art and literature man predominates, while in the realm of intuition, of inspiration, woman predominates. Wherever a woman is a true artist she is elaborating an idea that she gets from some one else or somewhere else. She is always inspired by God, man or nature, as the case may be; she is never creative.

Man is usually creative, seldom inspirational. He may, it is true, deliberately copy some other one's works, but in that case he is creative; he is guided by his own will; but the feminine mind is subjective to another influence. She does not deliberately go about creating something which will be a copy of another, but she acts as she is moved by another; the impulse coming from outside of her will. It is for this reason that intuition is preeminently the woman's field, while reason is preeminently the field of the man. Again we may say that man's field is wisdom and woman's understanding, as contradistinguished from wisdom. Now, in this distinction between wisdom and understanding, we use wisdom as equivalent to analysis and understanding as equivalent to synthesis, in the highest sense of the word, in each case. The woman receives an idea external to herself and then develops that idea by synthesis; the man, by analysis, finds the idea. The idea is his own discovery, and it is in this way that man represents the self-directed activity of the mind and soul while woman represents that mind and soul receiving from the universal

world around her. She is, therefore, the medium of this outer world of thought, reason, etc. The magnetic or feminine principle naturally yields to a dominating influence from within and in this way it becomes positively negative, indrawing, for it is not simply passive; she does not simply move as the influence is brought to bear upon her Mental Body, but she is really hungering mentally for such an influence to be brought to bear upon it. She feels the want of something from without, of something which she does not have within herself, and by this negative attitude, this intense desire for something from without, she creates, as it were, an idea of something outside of her; so even in the Mental Body we see Desire, in one sense, operating. This indrawing ideal picture generates a whirl in the Manas which creates a suction for that thing which is desired, that which is longed for. It is not necessary that it should be a specific desire or hungering, but only one of a general class. The result is, the influence acts upon her and there is brought into her consciousness this influence. The whirl is thus generated within her own Manas; she becomes conscious of that which is without. The idea in her case, is derived from without and by the accumulation of such ideas from without, by their being drawn inward, she is able to form a synthesis.

Man, on the contrary, reasons from what is already in his consciousness, unto the realization of an idea back of those things and then by this positive process, builds an analysis, until he reaches the foundation of those ideas which the feminine mind draws from the great outer world, and here we find one of those paradoxes that are so often found in the study of fundamentals of philosophy, for here analysis merges into synthesis and they thus become blended. It is difficult to differentiate be-

tween the two when we get to the foundation, for it is upon the principles brought to light by the feminine intuition that the masculine reason is able to reach the ultimate depths through this process of analysis. They are, therefore, very closely connected and it is very difficult to distinguish between the two. However, the woman is the receptive, synthetic principle, and man the objective, reasoning, analytic principle. Woman gathers facts and truths through her intuition, her understanding; man through his wisdom and reason, dissects these facts, sees the fundamental, underlying principle and thus gets to the bottom. It is, therefore, the duty of the negative to accumulate, of the positive to reach the ultimate.

A study of literature, science, philosophy, art, everything of the kind, will demonstrate the fact that woman's mind is intuitive, man's rational, and they represent the two aspects of mind. It does not follow from this that all men are absolutely rational and all women absolutely intuitive, but these are the two types, and the nearer the man approaches the feminine nature, the more intuitive he becomes, and the nearer the woman approaches the masculine nature the more critical she becomes. We see all gradations of mind manifested amongst people, and some persons have the two aspects of mind fairly well balanced.

It should not be assumed that modern methods of research give a fair basis for estimating the nature of mind, because the average thinker of the modern school assumes that only physical phenomena is knowable; that we can approach truth only through the phenomena which we see with our objective faculties. This is entirely contrary to the fundamental principle of the two-fold mental being, for the negative aspect of mind has

for its fundamental and peculiar duty the reception of thought and the mental whirls, so that we come into immediate contact with the world of thought and, if we include Buddhi, the pure reason with the mind, in this classification; then it follows directly that the world of principle, of pure reason, so far as the material world is concerned, in which case the intuitive mind is receiving from the great Mental and Buddhic Planes and thus getting knowledge direct, while the positive mind takes these principles which have been received from the Buddhic Plane without and develops them in that particular form which suits him. These principles have been elaborated into new form, something else has been produced from them, then this sent outward. The inner principle, the very soul of the being is thus projected; but as modern science repudiates any such thing as innate ideas—and by innate ideas they mean all those ideas which are not the outgrowth of personal experience—it would consequently repudiate all ideas existing on the Buddhic and Mental Planes which we might receive by reason of negative polarity with those planes. As it rejects these ideas it, therefore, would repudiate the conception of man's dwelling in the consciousness of the universal and thus receiving which was not the result of the activity of his five physical senses.

The first step on the road to wisdom can not be taken until we repudiate forever this idea that all knowledge comes from experience gained through the five physical senses. We must bear in mind that there is a realm without, on the mental plane, a realm of thought and on the spiritual plane a realm of ideas, which we can cognize direct without having to depend upon physical experience. On the Astral plane there is also a realm of emotion, the same way. Now, it is through the negative

aspect of mind that we directly receive the consciousness of those realms and by the positive aspects of the mind we project into the outer world that which we have generated within our own. Therefore, while negatively active we become dynamic units, sending forth self-generated forces, and activities, and act upon the world without us.

LESSON V

SUBJECTIVE CONSCIOUSNESS

In the study of consciousness we have, as we said before, many phases or planes of consciousness, but they are all modifications of those fundamental principles represented in the last lesson. In a word, the basis of all consciousness is the capacity for vibratory response on the part of the human organism or the principles contained in the aura, in their action upon the brain, etc.

It should be borne in mind that the five Tattvas are not only operative in the Etheric Double, but on the contrary, all the principles possess them. They are five modifications of the Great Breath on all the planes of nature, consequently no matter what principle of the human constitution is under consideration these five Tattvas are found to be in operation.

The state of consciousness which follows next after the physical is the Subconscious—what we might term the Subjective, so called not because of any innate subjectivity in this state of consciousness, but because the human consciousness, usually taking cognizance of material or other physical objects, dealing only with that of the physical, in order for us to take cognizance of finer forces and principles of the finer side of things, it is essential that we should allow this physical consciousness to slumber, as it were, and to look inward into the finer forces of things. It is essential that we should cease to observe things physically. We should approach

them through another channel than the physical and because the physical is the predominating channel in most of the human family, the perception of things from this finer point of view comes to us, not in the ordinary way, but as a kind of exception to the natural.

The point we want to bring to your understanding is this: following the ordinary course of things you will see objectively, in order to see the metaphysical side, you must subject yourself physically in the sense that you must bring special means to allay this activity, therefore, we call this finer consciousness the subjective, in the sense that it becomes possible only by the subjection of the objective consciousness, objection, perception, etc.

The first manifestation of this consciousness is on the Astral Plane, and briefly speaking, the Astral Plane is what we mean when we speak of the Subjective Consciousness. We mean that consciousness which is on the Astral Plane, which manifests itself through the Astral Body, and corresponds to the dream consciousness, this dreaming state, in fact, when we are dreaming, we are on the Astral Plane. It is then that we are conscious of Astral things, and the reason they appear to us as dreams is because there is in the coming back into physical consciousness a certain communication, a certain impression from the Astral consciousness which is imparted to the physical or stamped upon it so that the physical is made to respond in a vague way, to the Astral consciousness. The subjective is thus brought into the objective, to a certain degree and in this way, we become possessed of a vague dreamy conception of experience which we have gone through while on the Astral Plane. Now, if we had attained sufficient development of Astral consciousness and had so correlated this with our physi-

cal, that is, had trained the physical and the Astral bodies to work in harmony, so that the Astral would merge right into the physical, without there being any sharp line of demarcation, any gulf between them, so to speak, then these dreamy sensations would not exist but we would be objectively conscious of what we go through with while in the Subjective state.

The point is this: while in the subjective state, all consciousness of the objective is in a state of unconsciousness; physically we are unconscious and there is a disassociation of the Astral from the physical. Thus you "go out" on the Astral Plane; that is, you rise to the Astral Octave and have these experiences, you go ahead and have happy experiences, perhaps; you are active on the Astral Octave. You descend now to the physical and the result is you lose all that. In descending to the physical octave, you do not bring the Astral experiences into the physical memory, there may be it is true, a kind of dreamy connection, but beyond this you do not remember. You are, as it were, a different person; you are as though you had come from some other clime.

Now, what is it that causes this condition? Why is it that you lead a double life, one on the Astral Plane and the other on the physical, and yet do not know while on the physical plane very much about what takes place on the Astral, and while on the Astral do not know very much about what takes place on the Physical Plane? Why, in a word, are you conscious on one plane and unconscious on the other? Why can you not travel from one to the other, like going from one town to another? The reason is this; you have never Astralized your physical, neither have you physicalized your Astral, so to speak. You have one principle which is adapted for activity on one octave and another principle or vehicle

of consciousness, adapted to activity on the other. Your physical bodies, the gross body and the Etheric Double, present to you vehicles of consciousness for the physical plane and your Astral Body presents a vehicle of consciousness for the Astral Plane, but unfortunately, there is no connection between these two vehicles. That is they do not gradually merge one into the other so that you can tell where they unite and where they separate. It is not a fine shading, that mixes and blends together, but it is a sharp line of demarcation and for this reason you cannot bridge over the point. The only way by which man may become continuously conscious in this way and may be partially on the Astral Plane and partially on the physical plane—slide from one to the other without any difficulty at all, is to refine the physical, train its vibration until the Etheric Double will vibrate on the Astral Octave to a slight degree and on the other hand the Astral Body will descend and work on the physical octave. It is by an extension of response to vibration that it is made possible to accomplish this work. When this has been done, you will then be able to glide into the Astral World at any time at will, without any effort; at the same time you will sometimes glide into it unconsciously, in a word, one of these realms will be just as natural to you as the other. You will sense one at the same time as you do the other. When you reach that point it will no longer be a subjective consciousness; it will be just as objective as the other, but we use the term "Subjective Consciousness" with reference to the bulk of humanity.

Everything in the world, every material object has its Astral Body the same as it has its physical structure, its gross body and Etheric Double. There is nothing in the world that does not have its Astral vehicle, and this De-

sire Body also possesses its five Tattvas just the same as the physical possesses them the Sonoriferous Ether, the Tangiferous Ether, the Luminiferous Ether, the Gustiferous Ether and the Odoriferous Ether. Now, by reason of these ethers, the vibration which is set up as they are thrown off from the Aura of the object, whatever it may be, the Aura is in a continuous state of vibration and thus when these ethers come in contact with the Astral Body of a man they set up corresponding rates of vibration in those ethers within, his body. The vibration is thus carried to the Astral brain, for remember, there is an Astral brain just the same as there is a physical brain. However, the heart is the main center for the Astral body; but they are carried to the Astral and through the Astral into the consciousness, and manifest themselves not in the way of thought, understand. There is a sensation created and we become cognizant of the sound, the light or whatever it may be. That is, we see, we hear, we smell, we taste, or we feel the object. It is in the same way that the corresponding sensation is communicated to the physical, only we do not see the physical; it is not the physical that we are seeing, it is the Astral.

Now, quite often in your dream consciousness you see objects, perhaps you see flowers, trees, birds, animals or whatever it may be. Now, of course, the wiseacres of materialism, the rationalistic Tomfools will tell you that those are the things you have had in your mind before, and somehow, they don't know how, when you go to sleep you get to thinking about those things which have been in your mind and then you see them. Well this is very beautiful, very nice, but did you ever stop to think how it is that you lie down to sleep at night, thinking about where your next meal is to come from, or think-

ing about a racket you had with some one, or some kind of business deal, some kind of rascality you are going to work on some one, something, in a word, that has not the remotest connection with flowers, birds, etc., but yet, in your dreams you see these things. You were, before going to sleep, thinking of subjects not in the remotest degree connected with these things. Another thing that the rationalists will please tell us: why is it that we dream about things and see things which we never saw in our waking consciousness, dream about houses or cities, for instance, that we never saw, places in which we never were. Perhaps years afterwards we go into these houses and they seem perfectly familiar and we were never there before. Now Astral consciousness explains all these things perfectly. It is not absolutely necessary to suppose that you have been there in your Astral Body all the time. While we believe very much in Astral visits, yet that is not the only explanation we have to offer. In many instances you simply come into connection with those things on the Astral Plane; that is to say, you being in a certain state of Astral consciousness the emanations or vibrations of the diverse ethers coming from the Auras of those flowers, trees, articles, houses, whatever they may be, come into the range of your consciousness; that is to say, they act upon your Astral Body so as to cause those ethers to vibrate in accordance with your own rate of vibration, and thus the object is presented to your consciousness. This is very often the explanation which we would give for those visions that may from time to time present themselves unto your consciousness.

It should be borne in mind that the finer side of objects, that is the Desire Body, is continually active, continually vibrating and vibrating along all those five

Tattvas, sending forth vibrations of the five different orders, which pass out into space, and whenever our Astral Body will respond to those vibrations by reproducing them, the picture of that object will be presented to our Astral consciousness. It may be a sound, it may be a sight, and even it may come as an odor, as a taste or we may feel it; but in any case, it will be presented to our consciousness through one of those channels.

Now, while in the Astral consciousness we do not recognize physical objects at all; we do not see them, as a general rule. We are absolutely unconscious of the physical. This is not only while we are out of the physical body, but often while we are in it we are functioning purely on the Astral plane. We train our Astral consciousness to take notice of the physical likewise.

The Astral consciousness may be developed prematurely; that is to say, we may separate our consciousness from the physical. Whenever we have attained the rule of disassociation of the consciousness from the objective, we have thus established Astral Consciousness. It is not that we have to develop the Astral so we shall be conscious in it. That is not the idea at all, for we are always conscious on the Astral Plane, and on all the other planes; that is to say, the vehicle of consciousness appertaining to that plane is always conscious on that plane, but it is not true that we are able to bring that consciousness down into such connection with the physical, that we shall know anything about it or that we shall be able to enter that plane and have control of ourselves; also that vehicle may be so connected with the gross body that we are unable to rise above it, that is, to separate it and go on to that plane.

Now, there are various methods resorted to for disassociating the Astral and physical bodies for a tempo-

rary time, so that we can get this subjective consciousness. One of the crudest methods is the use of certain drugs which have this effect. We find a great many doctors who talk about the influence of certain drugs, about delirium, about people going crazy, etc., from the influence of certain drugs. Now this is all tommyrot. When people have those dreams from the influence of certain drugs, they have simply disassociated the physical and Astral vehicles and have entered the state of Astral consciousness prematurely; that is to say, before they could do it without the assistance of the drug.

One of the best examples of such drugs is hasheesh. This is used by the Hindu fakirs, who use it for the purpose of inducing the Astral condition. A person will, under its influence, become unconscious of the objective world and become conscious on the Astral plane for the time being. Another drug is opium, and the Chinaman's "Pipe Dream," is nothing in the world but Astral sensations, experiences, etc., which he has when he has become unconscious to the objective world and has entered the subjective or Astral world. Morphine, of course, has the same effect, so does chloral, also cocaine, to a certain extent, though not very much, because it does not carry you quite far enough. Laughing Gas has a wonderful influence and will even carry a person to the Mental Plane. The experiences of Sir Humphrey Davy with the inhalation of gas are quite interesting. He sat in a chair to have a tooth extracted, the first time he had a wonderful experience after inhaling the gas. He saw that all the universe was made up of ideas; nothing but thought existed; everything was an illusion but thought and it was the basis of everything, but all at once, when he was ready to solve all the problems of the Universe and had such a flood of light streaming through

his consciousness that he had never realized the possibility of such things before, when he saw clearly how everything was, the dentist said, "All right, they are both out," and he came to himself. When he opened his eyes he said, "The universe is nothing but thought."

Now, what does it all mean? Why, Sir Humphrey Davy had simply gone to the Mental Plane, had been functioning on the Mental Plane of consciousness for a short time.

Now, all those drugs which have the effect of producing something like nightmares, producing dream conditions, etc., those drugs which will make people go crazy as the saying is, while under their influence, have this effect simply because they separate the consciousness between the physical and Astral Planes; they enable the person to rise to the Astral Consciousness. He becomes conscious of what is taking place on that plane. Now, if he be unprepared for such things, if he be a person whose Astral Body is developed in certain directions he will become conscious of very undesirable things. To illustrate, there are seven notes on the Desire Octave, represented by the seven sub-planes in the Astral or Desire World. Now the highest note represented the finest and purest emotion, the lowest note the most gross and sensual, the most beastly emotions. Now, the seven notes of the Desire World are also in man's Desire Body. That note, which is the most highly developed, the keynote, as it were, of the man's Desire Body, will govern the bounds of his consciousness, that is to say, will indicate the note of the Desire World in which his vibration will hold him when he goes into the Desire Consciousness. The result will be a person whose desires or emotions are Fine, Pure, Chaste, more or less Spiritual, will be unconscious of things below that note; when he awakens

to the Desire Consciousness, he will be conscious on that plane. The result is, when you get out of the Objective Consciousness and enter subjective consciousness prematurely, that is, before you have sufficiently developed your Desire Body, you will awaken on those lower planes. That is the reason you have filthy dreams, or dreams which partake of the carnal, the reason of nightmare, and everything of that kind. The explanation is really founded upon this principle and so, turn where you will, you will at all times observe the operation of the Good Law.

Man does not in the ordinary course of things, awaken to this consciousness until those principles are properly developed, until he is properly fitted to experience it; then he awakens to the consciousness naturally.

The use of drugs may be resorted to for the sake of bringing about premature realization of this, to bring about the temporary disassociation so that he can enter that consciousness and realize what is there taking place. Take delirium tremens, it is nothing but awakening to the consciousness of those things which are operative on the lower notes of the Desire Octave. What the man with delirium tremens sees, if he really sees it, is an actual reality, on the Desire Plane. Do not for one moment think he is carried away with imagination or anything of that kind, or that he is insane, he is seeing the forms which those wild passions take on. The use of large quantities of alcohol, its over-stimulating effect, etc., have at last separated or disassociated the Desire Body from his gross physical body. He has thus awakened to that consciousness the Desire Plane and what he sees is a reality.

Other methods are resorted to, such as physical exercises, the practice of Yoga, certain forms of sitting in dark cabinets, sitting in seances and everything of that

kind to bring about this disassociation prematurely. The entire work of spiritualism is simply the bringing about of this disassociation, by subjecting the Desire Body to the influence of antidotes. Hypnotism uses the same method, only it is an entity, not a physical body, but whatever the method may be which is used, whatever the type of psychism, it is brought about by surrendering the individual entity, by becoming passive, neither negative nor positive, and simply drifting as it were, being perfectly passive; it has the effect of awakening the Desire Vehicle, disassociating it from the objective consciousness and bringing about consciousness of those forces without having yet developed the Desire Nature to the proper point.

Now, whenever you have reached the proper point of development you will become conscious of those things without effort in many instances—not always—but on some plane you will at any rate, but those methods are resorted to for the purpose of stimulating it before the natural unfoldment takes place. However, it is very much better to develop the Desire Body itself so that it will in time break through the limitations of the physical and impress itself upon the physical consciousness.

Now, you hear a great deal of talk about development by spiritualism and yet it is all nonsense. There is no such thing as development in it. It is destructive rather than constructive. Now, if development means anything at all, it means the growth and strengthening of the finer forces, the finer vehicles until they get so that they will impress themselves upon our consciousness. It is by reason of the strengthening of the powers of those vehicles of consciousness, that is development and that is what takes place in independent psychism, but in mediumship the method is just the reverse. Instead of streng-

thening and building it up, the idea is put to sleep, to lull, as it were the physical and then to surrender the Astral and let it wander about. One is to be subject to the caprice of an entity and allow that entity to do as he sees fit. This is spiritualism and it is just the reverse of psychism. Now, there are some persons who are natural born mediums. Such persons quickly disassociate the principle even when they have no desire to do so. They will enter that passive condition when the Astral predominates, when they are ready to be carried away by these impressions, when they live, almost on the Astral.

Now, this is altogether wrong and they should be cured of this as speedily as possible, otherwise sooner or later they will become insane. In fact, the disassociation of the personality is never to be desired.

These principles should never be disassociated, but we should train the higher principles, the higher vehicles, so perfectly that they will bring us into a state of consciousness on those higher planes, while at the same time we are conscious on the physical, so that we can bring those things down to the physical, or so that we can at will enter those realms and profit, at least by what we see there. This does not mean, for instance, that what we see at night, if we are on the Astral Plane, should necessarily be remembered when we come into physical consciousness; that is not what we mean, because that would not at all times be convenient; but at least the experience which we go through should be passed down so that the result of what we learn there is stored up in the conscious memory; not necessarily that we remember just what took place there, but the truth which we discovered as the result of our activities on those planes, should be truth to us, while on the physical plane, likewise. If this

is not the case we do not really gain any benefit from those experiences.

Likewise, we should be able to enter the Astral Plane and understand its nature, etc., to go on that plane in the sense of discovering what is there, while we are in the ordinary normal state, and this we shall be able to do if we develop that body, develop that vehicle instead of merely disassociating it from the physical.

It should be borne in mind now that the Astral Body entirely permeates the Magnetic Body, we should, therefore, not think of it as being something inside of something else, but rather as being a finer force, having a finer vibration which entirely permeates the Magnetic Body and the magnetic vibration or physical vibration.

Ordinarily speaking, it is not a very good idea for one to sit down with the determinate purpose of awakening on the Astral Plane or passing out of the body. For a Master, whose Astral Body is developed, it is all well and good, but in the main, it is not really best. The true policy is to develop the Desire Body, when that has been developed, then we will have the Desire Consciousness. The Desire consciousness must act whenever the Desire Body has been sufficiently developed and this development takes place by the training of the emotional nature, not by practicing Yoga, not by chanting, mantrums or anything of that kind, but by the training of the emotions, by refining them, etc., and it is what man feels, his desires, etc., that go to make up his Astral vehicle, just as his thinking makes up his Mental Body. Of course, the practice of Yoga will help to do this. It is a good supplementary exercise, but should not be taken in the sense of being a substitute for the emotional training. However, it should be borne in mind that the ability to become conscious on the Astral Plane while being in the physical

body, is dependent upon a close blending, close intermingling of the two states of consciousness, of the two bodies, as it were, as they get closer, get more and more in harmony, therefore, no matter how highly developed the Astral is, not until it and the physical approach very closely together, will it be possible to attain the consciousness in the normal way; therefore, the physical should not be very much stronger than the Astral if we would attain the consciousness in this way.

There is no greater enemy to the higher states of consciousness than physical culture. The way in which physical culture is practiced has a tendency to make the body gross. The purpose of physical culture is strength, muscularity. He wants to make the body large, tough, hard, in other words he develops it. This may be all very good for the purpose of physical health, physical strength, but it can never lead to this finer consciousness; to attain unto this, it is necessary that the body should be made fine rather than large, subtile rather than strong, elastic rather than stout, necessary that it be sensitive. You want a fine organism capable of a high rate of vibration. For this reason you must eat such food as will make it fine, not merely strong; take such exercise as will limber the muscles and make them fine, sensitive, more subtile, more effervescent, so to speak. That is what is required, consequently we will never have independent psychism, in fact, subjective consciousness brought into connection with relationship with the objective, without a disassociation until we get rid of physical culture and in lieu thereof, establish a system of psycho-physical-culture. There is no better evidence of this than the fact that there are many persons who are psychic in their childhood, particularly who have physical weakness in some respect, precocious children, those of sensitive

make up, and yet almost from the moment they enter the gymnasium and take exercises to build up the body, these qualities leave them. Again you will find persons become psychical when they approach sickness, when disease has wasted the body. The fool doctors say they are getting delirious and so on. Nonsense, tomfoolery, the real facts are disease has so weakened the gross body that the Astral is able to bring its influence to bear on their consciousness; they are simply bridging over the chasm, that is all. Fasting has this effect, so does meditation. When we are shut out from the physical, when we take up a negative life so that the physical is not very much exercised, it is necessary that the equilibrium should be maintained between the two. Now, if the physical becomes too much weakened, too far attenuated, one begins to live in the Astral consciousness and the influence here is far from good. You see some people who are carried away by their emotions; they are on the Astral Plane all the time. They almost live upon it. The result is they become more or less insane; this is the evil effect of allowing the Astral to entirely consume the physical and so this must be guarded against. The subjective consciousness is all right, and desirable, but it should not entirely absorb the objective. We should not so entirely dwell in the subjective that we lose all sense of consciousness of the objective and practical life. The happy medium between the two must be maintained but the Subjective Consciousness is a consciousness of things just as clear and no more so than the cognizance of the Objective consciousness.

LESSON VI

SUPER CONSCIOUSNESS

Just as the subconsciousness is the aspect of consciousness appertaining to the Astral Plane and being exercised while we are functioning in the Astral Body, even so is the Super-Consciousness that phase appertaining to the Mental Plane and being exercised while we are functioning in the Mental Body.

It should be borne in mind the meaning of "sub" is under. It is under in the sense of being beneath the surface; so the sub-consciousness is a consciousness within a consciousness. It should be remembered that the mind, that is mind contradistinguished from thought, the Mental Body, in a word, is composed of a number of different gradations in vibration and that which is outward, that is, that which is most manifest, coming to the surface, not in the sense of being on the outside, like so many onion skins on an onion—not anything of that kind; there is no such thing as stratification in the Aura. One who talks about stratifications has a decidedly stratified brain.

The different principles are each permeated with the others. There is just as much objective consciousness in the center of the Mental Body as there is anywhere else. There is just as much Subjective consciousness on the surface as there is in the center. This is not what we mean by being within and being without. What we mean is that there are seven different rates of vibration, seven

different notes, in fact, each one finer and higher than the one below it. Now, the energy vibrating on one of these notes permeates that vibrating on the other. That which vibrates upon the lowest note deals with physical objects, with those objects which present themselves to our physical consciousness. Dealing with those objects it, therefore, does not relate itself to the finer forces operative within the inner center of the being, consequently, the outer consciousness is that which deals with objects on the most objective plane; outer in the sense that the physical world is outward from God or outward from the spirit.

We take the Spirit as the starting point and we make this the inner principle; that is the first principle, and as it descends into manifestation, each principle becomes outward in the sense of being the outflow or emanation from the one preceding it. It is in this sense that the physical plane is the outward manifestation, the outside of the Universe, although, as a matter of fact, there is no universe, really; there is no physical matter.

The physical world is just as unlimited as any of the other worlds, but it is the lowest expression of creative energy, therefore, in the Orient we speak of Spirit as the first principle and of physical matter as the seventh, instead of taking the physical as the first and the spiritual as the seventh as we do in this country.

Now, the objective consciousness is that consciousness which deals with the outside of objective expression, or physical. The Subjective is that which is below the physical, that is, within the physical, a finer vibration, dealing with the Astral, the Desire World, and this consciousness corresponds to the dream state as we learned in the last lesson.

But now there is a state which is within the subcon-

sciousness; still another "sub" within and what we might term the fifth state of consciousness, looking from above, or the third from the physical standard as you usually say here in this country. That is what we might term the super-consciousness; that is, above the consciousness and so called because it is a rate of vibration so high that one cannot attain this consciousness while he is physically conscious; that is to say, he cannot realize this vibratory state, he cannot be conscious of this super-conscious vibratory activity and at the same time be conscious of the objective world around him. He may be conscious of the effects of it; that is to say, he may conscientiously realize the thoughts he gets in this way, the mental "dew" that comes to him, but he cannot at any time remain conscious of those experiences or sensations that he gets in this state. It is, consequently, termed the Super-Consciousness, above the conscious, above, not in the sense of being higher up, not in the sense of being up in the clouds somewhere, but above in the chemical sense, or in the metaphysical sense of being a higher or more intense rate of vibration, which one cannot attain unto while conscious of the physical vibration. It is consequently associated with dreamless sleep, being the state of consciousness we are in while we are enjoying dreamless sleep, for let me assure you there is no such thing as being absolutely unconscious. Were you to become unconscious absolutely for one moment you would die. To illustrate this, realize that the involuntary muscles of the body are only involuntary to the physical consciousness, the subconscious is really running them; that is really conducting all these activities. Your heart does not beat because it has to, it beats because your subconscious tells it to. All the functions

of the body, the nutrition, assimilation, etc., are carried on by the activity of the subconscious mind. It is that which carries on all those activities of the body, likewise, the eliminations, etc., are controlled by the subconscious, the character building that gives the development of the brain, that carries on the make-up of the body, and it is for this reason that hypnotism has the wonderful effect it has in medicine, in character building, etc.; it is because in hypnotism the subconscious mind is under the control of the operator who is able by his manipulations, or his suggestions, even by his silent thought, to regulate those activities, and as thought controls so many of the functions of the mind and body, he, therefore, has the patient under his control.

What takes place when you are dreaming in life on the Astral Plane, in the Astral Consciousness, or the Sub-Consciousness, but when you cease to dream you have reached a state of consciousness so high that you cannot impress it upon the physical brain. You are no longer functioning in the Astral Body, but in the Mental Body or possibly in the Casual Body, consequently, you do not impress this consciousness upon your brain and do not retain the consciousness, consequently it corresponds to dreamless sleep. In fact, in a dreamless sleep state you are in the super-conscious, and when in the waking state you attain to Super-consciousness, you get ideas or become conscious of certain things without being aware of how they come.

Now, in the Subjective conscious state you are, to a certain extent, conscious of the processes which are taking place within your being, but when you are super-conscious, you do not know how they come, all at once you simply know them, but you cannot get the connection. The super-conscious deals with certain principles

of truth; it reaches up to the Kosmic Consciousness and receives certain principles which are handed down by the Kosmic Consciousness or which come through the higher mind of another. It does not judge—in one sense judgment is not a part of the super-consciousness, because this consciousness is acting almost intuitively, but it passes to you mental principles which you must analyze in your objective consciousness; they are subject to the power of your judgment and then pass to your subconscious which will store them away in the being, will plant the seed and develop it, until it becomes permanent. The subconscious will plant whatever is given to it, be it good, bad or indifferent. It is therefore, very important that the subconscious should never receive anything which has not been thoroughly analyzed and accepted by the objective consciousness, because that is the tribunal of the judgment. On the other hand, it should be realized that the objective consciousness has its principal function in criticism, analysis, etc., that is, analysis from the physical point of view when we are dealing with the inner experiences, the inner consciousness, and thus it associates these ideas that are transmitted to it from the super-conscious, with the physical objects around us, etc. The physical consciousness also takes into consideration the physical world and submits this to the super-consciousness that it may be transcendentalized, so to speak, associated with the super-conscious experiences. This is the way our philosophical ideals are formed and when they are thus formed they are handed to the subconsciousness which develops them into being, and it should be borne in mind that we are subconscious when we are thinking in connection with the feelings; when we think in connection with deep feel-

ing we are subconscious; merely intellectualism is not subconscious.

We are objectively conscious when thinking in connection with physical objects when our thinking is governed by our physical side, always expressing itself in connection with the experiences of the gross physical body, it is then we have the objective consciousness. Remember just as long as you have your thinking in connection with your gross body, you will be objectively conscious. Whenever you learn to always think with deep feeling, to emotionalize your thinking, so to speak, you will think with the subconscious and when you are thinking abstractly or concretely either, with your thought removed from the physical world and also from the world of feeling, when neither one is hampering it, you are indulging in pure thought, so to speak, in thinking separate from the body and the heart; pure head thinking, in other words, you are super-conscious. Of course, abstract thinking leads you to a still higher state than concrete thinking will do. Pure intellect is always super-conscious.

Three types of thinking might be accurately expressed as being, while in objective consciousness Body thinking, while in subjective consciousness Heart thinking, and while in super-consciousness Head thinking.

We read in the Bible, "As a man thinketh in his heart, so is he." This does not mean Body-thinking or Head-thinking, it means thinking in subjective consciousness that is, thinking in connection with deep feeling and "With the heart man believeth unto righteousness." This means that when thinking has descended to the subconscious so that man is now subjective and his thinking is emotionalized, it expresses itself through a constructive process that is to say mental expression manifests

itself by a construction of tissues, brain cells, and other parts of the body; so the whole being is the product of our subjective thinking. As a result the body is the offspring of the Astral consciousness; consequently as a man thinketh (in subjective consciousness) so is he, so he becomes. Man's nature is in a continuous process of construction and his organism is built up by reason of his subjectively conscious thinking, and as the organism is the vehicle for the physical plane, all the other principles must manifest it, and can only do so in accordance with its adaptability for that kind of manifestation. Also "with the heart man believes unto righteousness." That is to say, the belief which affects the emotions makes for righteousness or unrighteousness according as it affects the man's being.

This is, briefly, the relation which the three states of consciousness have, one to another. The super-conscious, however, deals with the minds of things, not with their bodies nor with their heart attitude, one to another, but it deals with things mental, and brings us into the consciousness of the mental principles of things, with the Manas which is manifesting in all objects and as we become conscious of objects while on the mental plane, even while in our Mental Bodies; as we are conscious of objects, then it follows that all objects have mental bodies because the mental body would not be conscious of anything outside of Manas, as consciousness here, the same as on the lower planes, is the effect of certain vibratory states that is to say it is the effect of the vibration thrown off by the Manas of the object coming in contact with our own Mental Body, and setting up corresponding vibrations, so that they are communicated to our consciousness. If we did not have any Mental Bodies we would be absolutely unconscious of those mental vibra-

tions around us. Likewise, if there were no other mental vibrations around us, our Mental Bodies would be absolutely unconscious. Our consciousness while on the Mental Plane is simply the effect of vibratory harmony, vibratory inter-activity between the Mental Bodies of different bodies and our own Mental Bodies.

Likewise also the Mental Plane causes corresponding vibrations in our Mental Bodies, and so thus become conscious of that. Thought forms or thought vibrations come into our consciousness by reason of their awakening corresponding vibrations within our own Mental Body.

The Mental Body has seven notes or so-called sub-planes, just as there are seven notes on the Mental Octave. Now every thought and every thought form is vibrating upon some of these notes. We can become conscious of just as many of those thoughts or thought forms, etc., as vibrate on those notes as are active within our own mental body. The Mental Body itself is conscious of only the vibrations, that is to say, can respond to only the vibrations in such a way as to become conscious of those operative upon the lower four notes of the Mental Octave, consequently the region of concrete thought. Thoughts which are generated in the three higher notes are not within the consciousness of the Mental Body because they are generated by abstract thinking. Concrete thought alone being perceptible to the Mental Body.

The Mental Body has thus five Tattvas the same as the Desire and Physical Bodies have. These ethers manifest themselves, the four lower Tattvas representing the four lower notes of the Mental Octave. Thus on either one of those are we able to come in contact with the Mental World without. The fifth Tattva, correspond-

ing to the ether of Sound on the physical plane, manifests itself through the Casual Body and deals with the region of Abstract thought. Through these Tattvas, therefore, the vibrations of the Mental Plane without are enabled to manifest themselves in our Casual Bodies and Mental Bodies. Thus we become conscious of those objects from the vibratory interactivity between them and our mental principle, and becoming conscious of them, they are to us the same as the physical objects are; that is, the shape and everything are the same.

By this we are not to understand that we simply have in our consciousness a picture of the physical, and thus we imagine the same shape; that is not true. That is the explanation which a good many ignoramuses would like to offer, but it is not true. It is not a subjective mental conception, but they are real. They do have the same general shape, the same character and everything of the kind, and because they have that, their vibrations arouse a corresponding state of vibration without our principles, which, when they manifest in consciousness, presents to us just a picture as is actually there, but it is not a picture of the gross body, nor yet of the Desire Body, of the objects, it is a picture of its Mental Body that we see, or it is the Mental Sound which we hear, or the Mental Odor that we smell, not the physical, and this is, therefore, proof that everything in the universe has a Mental Body; that everything has its Manasic principles, because on the Mental Plane we are capable of becoming conscious of this as an object and we see it. It is to us just as real as the physical object is on the physical plane, but it is quite plain that we do not see the physical body while in this state, because if the physical faculties be in a state of inactivity and the Astral faculties, with the Mental faculties highly active and we are

still in the physical body, however, capable of moving around, we will not see a physical object, and it is highly possible that, under such circumstances a man would butt his brains against a wall without ever seeing that the wall was there. Accidents of that kind have happened many times, though perhaps not quite so serious as that, but people have stepped off the tops of houses and so on. A person in the higher consciousness can not tell the difference between six inches and six miles, therefore, while in the Mental Consciousness he is totally incapable of differentiating between physical conditions—he has no knowledge of them. He may be in the physical body, but his physical senses are wholly inactive. He knows nothing about these things. Somnambules are really in these higher states of consciousness. However the somnambulist is usually very accurate in everything he does, but he is so for the reason that he is not afraid; because he never gets excited, does not see any danger, he has power that he does not ordinarily have, and his equilibrium is perfect. For the same reason, namely, that he does notice physical distance, he can walk on the edge of a high roof where a man in the ordinary consciousness would fall off, and break his neck because he would get scared. The somnambule does not see anything to be afraid of, but this is all indicative of the fact that he is not conscious of physical things, he is really conscious on the Mental plane, but the fact that he is conscious on the Mental Plane and at the same time, sees the objects there while not conscious of them physically, shows that they have an objective Mental existence. They are not simply subjective in the sense of existing only in a visionary way, that is because he has seen them physically at certain times and so has come to the conclusion, by an intellectual process that

they exist; that is not true. They exist just as objectively there as on the physical plane; that is to say, there is a mental counterpart of every object, made up of mental matter which is exactly the same as the physical object, is made up of physical matter. This mental counterpart or Mental Body exists as materially on the mental octave as the physical body exists on the physical octave. We sense this with the senses appertaining to our Mental Bodies. The result is it is real to us, and it is actually real. The mental part of anything is just as real, just as objective in the absolute as the physical principle of the thing is, and it is for this reason that we are able to form a mental picture of the object; that we are able to see it mentally and even to form mental conceptions of things.

As a matter of fact, were it not for this mental activity, it would be utterly impossible for us to form an ideal of anything. The very ability to form ideals, to build castles in the air, is in itself *prima facie* evidence of their having a mental, an ideal existence separate and apart from the physical. Kant, in his description of the Ideal World, of an Ideal World separate and apart from the objective world, is talking not of anything imaginary, but of an actuality, of this Mental World, of this world of ideas; but the world of ideas is just as real, just as organic as the world of physical form; it is a world of mental form, a world of forms made up of Manasic substance and this Mental World is approached in and through the faculties of the Mental Body, through the powers of the super-conscious and through this Mental Consciousness which is super or above the physical or Desire Consciousness, we come into contact with and into cognizance of those mental forms. Therefore, remember, the Mental World is the perfect counterpart of the

physical world. Everything that is in the physical world is there and you see those forms with your mind's eye; that is to say, with the senses appertaining to the mental principle, Manas, and in this way you come into consciousness of those mental states, mental forms, etc. You come into consciousness of things that are in the future, because on the Mental Plane they are already past and have assumed the concrete forms. Likewise, you come into consciousness of things that are past because, although the event has occurred on the physical plane, yet there is on the Mental Plane the counterpart of it, which is there forever, which forever remains and shows the form which gave expression to the physical form, and thus you are able to recognize this great principle which is operative in all things visible and invisible.

Remember, therefore, that the super-consciousness is a consciousness of things on the Mental Plane, a consciousness which deals with forms of a higher vibration than those which present themselves to the physical or Astral consciousness; which can be entered upon only by reason of being on a higher rate of vibration, a higher plane of vibratory activity than is possible to those lower principles. Therefore, we cannot attain the consciousness of those things without withdrawing from the consciousness of the physical for the time being; consequently, it is the consciousness of dreamless sleep and is what we call Super-Consciousness, although it is likewise a part of the subconscious, the subjective consciousness when viewed from the point of view of the objective or physical consciousness.

LESSON VII

KOSMIC CONSCIOUSNESS

Beyond the Super-Consciousness which we described as being that of dreamless sleep, there is another consciousness, a trance consciousness, such as the deep sleep of hypnotism, much deeper than normal sleep. This is the consciousness of the Soul, the Buddhic or Kosmic Consciousness; that is to say, while the soul is in that Buddhic Consciousness the lower powers are wrapped in the trance state and cannot be brought into any outward state of consciousness, the Buddhic consciousness being so far removed from the physical that there is no connection between them.

The ordinary person on entering this state of consciousness is, therefore, unconscious on all the lower planes, the Mental, the Desire and Physical. However, it is possible by training the different principles into a higher state by gradually educating them until they come nearer to that state of Buddhic perfection, to lift them up until we can be conscious in all the different states, on all the different planes at the same time, by simply moving the consciousness or lifting it up to the Buddhic state. We will then be in a semi-conscious state on the lower planes, taking no notice of them, although we will be awake, we will be able to walk around in a way, but will pay no attention to things on the lower planes, but will be conscious of this Buddhic Consciousness. It is because this is

Now, it may occur to the student to inquire why we are conscious on the Buddhic or Kosmic Plane.

the Plane of Soul. On the Buddhic Plane we are conscious of souls, not of the lower principles. We do not deal with things in reference to their bodies or their emotional principles or even their minds, but it is the psychical or soul principle that we take into consideration. We see them as souls and we here do not deal with thought, with what anybody thinks; it is not by speculations or anything of that kind, neither is it the illusions of the emotions that we see, but it is rather the reality, we see things in themselves. Do not understand that we mean that we see the spirit on this plane. It is only the Soul Principle, but it is the thing itself instead of what some one thinks about it. Instead of its being a mere thought-form which we see or something of that kind, we are very likely to see the real thing, the real force and we see that which is not at any rate any thought or human speculation.

It should also be realized that when man is investigating what in one sense might be termed thinking on that plane, it is reason as distinguished from thought, the logos as distinguished from mind power, intelligence. He is dealing with things as they are instead of things as they seem. While man is following a process of pure reason his conclusions are always correct, that is so long as he deals with material things, he is forming correct conclusions; his intuition in reference to material things is correct. Therefore, those forms which exist on this plane and are the product of the human reason and intuition, are generated by an act of reason, are perfectly true, and just as real as anything else in the natural world, because they are not distorted. They are not the product of human judgment applied in reference to things that we cannot understand, because the Reason is

the positive activity of the Buddhic principle, which is the positive counterpart of intuition.

This matter will be made clearer perhaps by first dealing with intuition. Now, it has been said that intuition is immediate sight as by perception and thus does not always clearly express anything to the mind. What is perception in the first place? Perception, you will remember, is the sensation which is produced in our objective consciousness by the actions of the vibrations in the physical ether upon our Etheric Double and consequently upon our Center of consciousness. It is, in other words, the influence or the transmission of vibration from the physical world without, from the physical object, to our being, so that this is duplicated within our own etheric principle. The result is we see this object, not in the sense of its being photographed like its shadow being thrown, by the scene on our eyes, or anything of that kind, but because its etheric acts upon our own etheric double, resulting in the establishment in our own being, of the same rate of vibration, which is active within, that object. The result is it is embodied for the time being, as it were, and is brought into our consciousness and we see it. Intuition is precisely the same. It is, in fact, the vibration of the Buddhic Plane acting upon our Buddhic Body or Soul, so that in our Buddhic body there is set up the same vibration which is operative on the Buddhic plane. The result is we embody the Buddhic plane by reason of this harmony of vibration. It is not, therefore, a belief, it is indeed a perception, a soul sight and is always absolutely infallible in reference to those objects, but cannot rise above material; that is, we cannot have an intuition of spiritual things. Our Buddhic Body can respond to only the Buddhic vibration, therefore, we can intuitively perceive only those

things on the Buddhic Plane. We cannot get above it.

Now, as human opinion does not rise to the Buddhic plane human belief never operates there, but is on the mental plane, and human emotion is on the Desire Plane. It is not, therefore, that we Buddhically perceive anything which is not absolutely true, it is not, in fact, a natural force, a force absolutely self-existent so far as the material world is concerned. We are really guided by intuition, therefore, we get an understanding of what is there, or rather we get a perception of reality so far as material things go.

Now, reason is a process in many respects analogous to thinking, the Difference is the data from which we reason is intuitive data and it is what we receive in this intuitive manner from the Buddhic Plane. The result is all our data of nature is absolutely perfect. There is not an error in the data from which we began to reason. Now because thought, opinions, etc. are not allowed to operate on this plane, they do not come into our consciousness; they belong to the super-consciousness or mental consciousness. We, therefore, reason only from data which is absolutely correct. All preconceived opinions being laid aside and the memory that we have on the Buddhic Plane being a memory of only those things which are perfectly true, instead of hindering is an actual help to our higher development, to our illumination. Pure reason, that is reason not contaminated by the intellect or emotions, reason research into the material things of nature. For this reason, all the forms which have been generated by reason, are religious. They are of the same essence as the Buddhic plane itself, are not the product of human emotion or human thought, and consequently everything we see while in the Buddhic state of consciousness is true.

It has been said and truly, that on the Buddhic Plane there is neither time nor space. This is, at first sight, very difficult to realize, yet it is an absolute truth. What do we mean by saying that there is no such thing as space on the Buddhic Plane? We mean that it does not require an appreciable time for a fact to be communicated to us. It does not have to travel like heat and light or sound or anything of that kind. It is cognized with our Buddhic principles, and the vibrations being absolutely the same throughout the Universe, we are, as it were, in a state of vibratory polarity with every part of the Universe. Our Buddhic Body is perfectly attuned to the vibration of the Buddhic Plane and as anything that happens anywhere in the world, happens on the Buddhic Plane, and that Buddhic Plane is vibrating all over, everywhere, every part of it is set to vibrating with that same vibration. It is not that it has to start and travel from one place to another, but the event immediately sets up the vibratory response everywhere, consequently, there is no space, there is no traveling to be done there. Our Buddhic principle vibrating through and through in harmony with every part of the Buddhic substance, therefore, we do not have to travel in order to attain unto any of this consciousness.

Neither is there any time on the Buddhic Plane, for everything that happens sets up a corresponding rate of vibration and this continued indefinitely, in fact, ad infinitum. The time never comes when the vibration leaves the Buddhic Plane, consequently everything that has ever happened is in the present tense there, it is active at the present time. When you are in that state of consciousness you can see the past history being enacted before you because that vibration is continually going on and when you come into rapport with the Buddhic Plane,

you have the same vibration transmitted to your Buddhic Body, may enjoy all those sensations and may see them, may have the experience just the same as though they were transpiring for the first time.

Not only is it true that all past time is present, but in a general sense, all future time, though this is not literally true, but it is so nearly true that we might as well say it is. What we mean is that nothing ever happens on the physical planes but what is the effect of an event transpiring some months before on the Astral Plane, sometimes a year or so, and everything that occurs on the Astral Plane is the consequence of an occurrence on the Mental Plane a number of years previous. Now, all Mental occurrences are the effect, the reflection, as it were of the same thing having occurred on the Buddhic Plane centuries before hand. A man never does an act in physical life but what is the effect of the same thing performed on the Buddhic Plane centuries before he was born. This is what is meant by the saying that "Coming events cast their shadow before." Now we do not say that is so far reaching that at a given time Tom Jones or John Smith shall do so and so, must not do anything else, but we do say, that the progress for the physical plane is forecast on the Buddhic Plane, and nothing can possibly take place on the physical plane that has not already taken place on the Buddhic Plane, that is not mapped out, so to speak. It must not only take place in exactly the same manner, but it must take place on schedule time. Therefore, a man cannot possibly do anything on the physical plane that is not the effect of a Buddhic occurrence; not only that, but some one must do what has been laid out on the Buddhic Plane; the program is mapped out, carried into effect by some one and cannot do anything that has not been plan-

ned. However, we may select the part we are to enact of the program, we are permitted to select the part we shall play, but we must play according to the rules of the game.

It should be borne in mind that while we speak of those things happening on the Buddhic Plane we do not include what man in his own Buddhic principles proposes. He may lay out plans and they may effect his physical body so that he may carry them out, but this does not necessarily follow at all. If a person has set in motion influences on the Buddhic Plane that have not materialized as yet, they will sooner or later, but they will never materialize during his life time unless he be an Adept. No one but an Adept has the power to make Buddhic occurrences take place within a hundred years from the time they are formulated. Ordinarily it takes some centuries for an occurrence on the Buddhic Plane to descend, though an Adept who understands the law may, by concentration, bring it down in a few years; in some instances in a few months and there have been those who in a few days could bring down those events, and it is largely in this way that miracles are performed; by the bringing down of those affairs before they take place in the ordinary course of things.

Now, you can realize that an event when it has been formulated on the Buddhic Plane is there as an accomplished event, all the plans, all the reason, everything which has been reasoned out are there, an accomplished fact and one in possession of Buddhic sight will see it as a fact. To illustrate: suppose one by his pure reason discovers that certain things are true. He formulates a system of society we will say, a church or some system, an order, anything of the kind, which is founded on a perfectly fundamental principle of nature. He has rea-

soned it out. From that moment it has become an accomplished fact on the Buddhic Plane. So one who attains Kosmic Consciousness will see that system of society in practical operation; he will see that church holding religious service, will actually hear some of the sermons, will actually attend service, will actually attend some of the meetings of the lodge, may be a member, although as a matter of physical realization it may be five or six hundred years in the future before it actually takes place on earth, while on the Buddhic Plane it is an accomplished fact. And so a person may discover there something which seems to be in his lifetime, but which may be centuries in the future; things which are far in the dim, misty future, so far as the physical plane is concerned, will be an accomplished fact, in the present tense when seen on the Buddhic Plane. It is for this reason that we see time as an illusion. Time is not measured by the standard which we employ on the physical plane; it is not related to the lifetime of man neither is it dependent upon such things as time in the physical sense. Here on the physical plane, time, being associated with the lifetime of man, is measured by human cycles, but as time on the Buddhic Plane is not dependent upon any such cycles, all measurements and everything is there dealt with in the absolute, nothing in the relative. We, therefore, see that the calendars with which we measure time are no longer operative.

The things which are now taking place on the physical plane, many of them, took place on the Buddhic Plane before the Gregorian Calendar was formed. Now we would have to correct those things and bring them in accordance with modern time in order to understand them. Also it should be borne in mind that the Jews and others who used a different calendar from ours, have generated

a number of them. It should also be borne in mind that when Buddhi is operative, dealing with the absolute, it does not take cognizance of the relative, it does not measure time at all; does not think of anything in reference to time, but only in the absolute; therefore, time is not put into the equation, so to speak, in Buddhist Consciousness. We are not conscious of when things are going to take place; we do not think in terms of years or centuries there because we are thinking of things in themselves, not of things as they are related to other things. Now, time is an outgrowth of the relation which a certain thing has to our own lifetime or to some such earthly event, but as we are now dealing with things in themselves, not in their relation to other things, we, therefore, do not impart any element of time to our consciousness of things. The result is the illusion of time entirely disappears; we see a thing absolutely disconnected from any question, from any location. It stands absolutely alone; it is a philosophic orphan, so to speak, and for this reason it is perfectly true that there is no such thing as time and space on the Buddhist Plane; that is, we are not conscious of time and space in their relation to things when we are in that state of consciousness.

Also it may truly be said that there is no such thing as time in the sense in which we measure it, because we see everything that ever has been and everything that will be for some centuries in the future, all there, right before us in the present tense. Now, for instance it is stated that on the physical plane we see a light which emanates from a certain star; it may take three hundred years for that light to reach the earth; consequently the light which we see when we are looking at the star is the light which emanated from it three hundred years before. Now, if that star was to go out of existence we

would see it three hundred years after it ceased to exist, and if it were created all at once, it would have to exist three hundred years before we would see it; but on the Buddhic Plane this is not true. In the Buddhic Consciousness we would see it all the time. We would see it and if it were to go to pieces we would see it go to pieces. The time in which anything has to travel would not be operative on that plane; at the same time the energy which it transmitted would continue to exist.

Another thing which we must bear in mind is that while we see those things in themselves, at the same time we are conscious of their being a part of the one universal whole. We are not conscious of anything existing separate and apart in the sense of having an individuality, but everything is a part of one universal whole. We are conscious of a Kosmos and not a chaos. We see that harmony exists and there is a Perfect inter-relation between all the elements. We are also conscious of ourselves as being a part of that universal whole. We know that we exist with it. It is in us and we are in it. We realize that there is a process going on and that everything is a part of that process, everything is the effect of that. We realize, for instance that we are the Mundane expression of Buddhic forces, which existed hundreds of years ago; that we are, in fact, the effect of a certain type which was formulated then by the reason of one person or probably by a number of persons; a certain being was generated on the Buddhic Plane. This type was formulated and so this type has gradually descended, first to the Mental Plane so that there were certain persons who thought as the effect of this type; then it descended to the Desire World and lastly it descended to the physical plane and we have embodied it; we are the product of this Buddhic force that was set in

motion perhaps five, six, seven, eight or nine hundred years ago. It has been reproduced in us and if this were the effect of the Buddhî of a certain person, that person is reproduced in us and if we are Theosophists, we are likely to be filled with the idea that we are the reincarnation of this person. If we are in possession of Buddhic sight, more than likely we will be able to see ourselves back there; look on the Buddhic Plane and see ourselves doing those things. We may definitely remember those occurrences that took place on the Buddhic Plane, but at the same time it is simply a Buddhic force, no more alive than your thoughts on the physical plane. It was not an entity, but simply a Kosmic force that was set in motion; but that Kosmic force which was ultimately to express itself in a being, this ideal man who was generated on the Buddhic Plane, is, to Buddhic consciousness a real man, he is the type of us.

Now we discover that we are each and every one the physically embodied type that centuries ago was generated on the Buddhic Plane; that we are incarnations, every one of us not of entities, but of Buddhic types; that those Buddhic types have descended into incarnation, first through the mind, then through the emotion and lastly through physical embodiment, and therefore, we do not do anything of ourselves, we have absolutely no individuality. There is no greater illusion than the idea that we are doing something ourselves. We are simply embodying forces that were generated centuries before we were born, and when we realize that we are carrying out our part of the great Kosmic scheme, that we are providing a body for those Kosmic forces to operate through, then and not till then have we attained Kosmic Consciousness, the consciousness of all things as a Kosmos, not as a chaos. Realize then this Kosmic

unity and you will have escaped the illusions of individual life, of individual thought and everything of that kind and thus you will express the Kosmos within yourself, for when man realizes that he is a part of the Kosmos he becomes negative to it, he consents for the Kosmos to express itself through him. Having consented to the expression of the Kosmos through him, he is passive to it and it thus manifests through him. The result is he attains to a greater and greater degree of Kosmic Consciousness, that is a consciousness of what is going on in the Kosmos, because he then ceases to vibrate and having ceased to generate his own vibration, is acted upon by the Kosmos. Thus Kosmic occurrences are impressed upon his consciousness; but let it be distinctly understood that Kosmic Consciousness will never bring to us consciousness of anything transcending the material, because it is the Buddhistic body which responds and the Buddhistic Body can respond to the impulse of nothing but Buddhistic matter. The result is we cannot learn any spiritual truth in this way. Intuition will not bring to us the realization of a single spiritual truth, but only that which appertains to the Buddhistic Plane, only that which is related to material things. In order to attain unto a realization of the spiritual it is necessary to awaken a higher consciousness, becoming negative to spirit instead of to matter. Kosmic Consciousness, however, will give us a perfect realization of all material things, and it corresponds to what is commonly called Trance Consciousness, or more properly called the Ecstasy Consciousness.

LESSON VIII

SELF CONSCIOUSNESS

The consciousness which rises immediately above Kosmic Consciousness and which we have denominated Self Consciousness, is what is termed in the Orient, the Nirvana Consciousness; that is, that state of consciousness which pertains to the Spiritual Plane, which abides in the Spirit. Just as Objective Consciousness is compared to the waking Consciousness and the Subjective to the Dream Consciousness, the Super-Consciousness to dreamless sleep, and the Kosmic Consciousness to the trance state, so we may compare Self Consciousness to the state of Death or very near it. This is so because of the vast distance which intervenes between this state of consciousness, which is sometimes manifested in cases of suspended animation, when the consciousness is so far removed from the physical that there is no communication between the two—that is to say, when coming back into the physical we know absolutely nothing, possess absolutely no memory of any such experience, but as we pass into the spirit of Nirvanic realm, the spirit goes through those experiences and learns those lessons, but when it comes down into communication with the other principles, it is unable to impress them with the experiences, consequently, there is no remembrance of any such experiences. But it does not follow from this that we do not derive any benefit from those spiritual experiences. The benefit we derive is what

our spirit learns. In our spirit those experiences are known. There is an understanding of certain things and sometimes the Buddhi or Soul, is brought so high that it comes into touch with the Spirit and the Spirit is able to tell it something, is able to communicate what it already knows, that is to say, the soul is illumined by the Spirit, and this is really what is meant by interior illumination. This is the truth underlying this idea of the self, the higher self, etc. It is that spirit insight which comes when the soul has been brought into union with the Spirit for the time being and those flashes of illumination are given to us, those flashes which are the effects of this connection.

Now, there is a great deal of truth and a great deal of nonsense in the statement by New Thoughtists, that there is an entity in one that knows everything. This is not true. There is a spirit, however, may know a great deal more than what the mind is able to know because it is capable at all times of functioning on the Nirvanic Plane. Do not misunderstand: We mean that the Spirit of any person functions on the Nirvanic Plane. There is no one, no matter how degraded but who has a spirit that functions on the Nirvanic Plane. It is true that the spirits of some learn a great deal more there than the spirits of others; sometimes the spirit is dominated by the lower principles; nevertheless the spirit is able to function there. However, we do not mean to say that every spirit is able to leave the lower principles and go out as an entity, upon that plane, in the sense of being separated from the lower principles, to travel as a spirit, nevertheless, there exists between the spirit and the Nirvanic Plane a close affinity and the spirit acquires a certain development by reason of this affinity. It has certain experiences, and stores up in its consciousness the result

of those experiences, so that it acquires an understanding of certain things.

Now the spiritual illumination is when the spirit is brought into a state of negative polarity with the spiritual plane, with, in fact, all other spirits. It is brought into this state of polarity and thus draws from others, just as in the lower life we hear other people talk, or on the mental plane, thought transference takes place. On the Nirvanic Plane there is an interchange of spiritual consciousness between different spirits and also the consciousness which is being transmitted by the spirits of people who are on the Nirvanic Plane, just as thought is on the Mental Plane and reason on the Buddhistic Plane. We secure, in this way certain spiritual principles and these are stored up in our consciousness, just as the experiences on the lower planes are. Some people are able to bring those experiences down into their lower principles so that they will there be conscious of them. Others are not able to do this.

A great many people ask why it is that if they have those spiritual experiences they do not remember them. Because you do not remember things while in your physical consciousness, with your Spirit but your brain. Now, as long as you are conscious on the lower planes you must express the higher consciousness through that vehicle. Ordinarily speaking, your mind is fit to express only the consciousness of the Mental Plane, and your Astral Body only the consciousness of the Astral Plane and your physical brain only the consciousness of the physical plane. It is, consequently, necessary to bridge over the sharp line of demarcation that exists between the different octaves in order that we may bring over the experiences of one octave into the octave below. As long as these octaves are sharply defined, as long as

there is a line of demarcation making a break between the two octaves, it is impossible to bring the experience of one of them down into the consciousness of the other. We must train the physical body, the Astral body, the Mental and Casual bodies, the soul and the spirit to blend together, so that it will be one continuous gradation, a continuity from the highest down to the lowest, in order that we can bring those experiences into our every day consciousness. When we have succeeded in doing this, we will remember everything that we experience on the Spiritual Plane. Not only will we remember those spiritual experiences, but will also be able to enter the Spiritual Plane at will. Ordinarily speaking, this is possible for a man to enter the Nirvanic Plane only when all his other principles have become unconscious. He must cease to be conscious on all those planes and must leave those principles. His spirit must go out, leaving the other principles in a kind of state of trance, in a state of death practically. Then he goes and gets those experiences and comes back again. But the time will finally come when man will not have to do that, but will be able to simply raise his consciousness so that his spirit will get into touch with the Nirvanic Plane without its leaving his body at all. He may go ahead and carry on a conversation and be in this Nirvanic state of consciousness at the same time. He will now have trained his principles so that it will not be necessary that he should break the connection between them but he may function on the highest spiritual plane and on the physical at the same time, and this is really the end and aim of all spiritual development—to bring about this state of training.

It must be borne in mind, however, that while this is true it is not true that we do not require spiritual de-

velopment, that is development of our spirits, but rather a development of the lower principles in order that the spirit may manifest, for the spirit is susceptible of the lines of growth, of evolution, just the same as all the other principles of the constitution. It evolves by use, by activity, by exercise, and will not evolve in any other way.

There are all grades of spirit from the most simple up to the most highly evolved. All the work they do on the Nirvanic Plane is developing their powers and being to a still higher and higher degree. They, however, require a development of the lower principles in order that they may manifest what they have acquired, and at the same time they need to continue to develop.

The spirit is susceptible of growth the same as the mind or the body is. Where the spirit does not bring down into outward consciousness those experiences so that we do not know what it has gone through, nevertheless, it learns certain things by reason of those experiences, that is it develops its faculties; the faculties of the spirit are developed by its experiences in the same way that the faculties of the mind and body are developed, so that the spirit grows by reason of its experiences. It develops its capacity for illumination and for understanding, consequently, in that center there is a great deal of knowledge, a deep view of truth. Much more truth is stored up within the spirit than manifests in the mind. These glimpses of illumination are the times when the Light of that Spirit, when its consciousness is imparted to the lower principles and thus it tells them certain things. The illumination that comes to many people when they are mesmerized, when they see such wondrous as they never realized before (we do not mean now merely phenomenal things, but when real

knowledge is manifested, knowledge far transcending what anybody may know) it is in such case a clear instance of illumination of the mind by the spirit. Such illumination is brought about by bridging over the space between the two, so that the spirit is made to shine down into the mind and he becomes conscious of the state that is in the spirit. This state of consciousness is denominated Self Consciousness because it is consciousness of the Spirit as being the real self. We remove our consciousness from the lower principles and recognize ourselves as being spirit, recognize our nature as being essentially spirit, and do not recognize the lower principles any longer as the "I" and it reasons with its Buddhi, thinks with its mind, feels with its Astral principle, acts with its physical, lives with its life. The lower principles are vehicles of consciousness for the different planes; vehicles by which and through which the spirit is the Real One. It is using all of those principles on the different planes, but its real home, its real plane is Nirvana; that is where it really belongs. The lower principles and lower planes are simply so many principles that may be of use and so many planes that are below its proper plane. Its home is in the spiritual plane or Nirvana; its associates are other spirits; there is where it dwells and abides.

Now, when a man discovers this and realizes this simply with the intellect, but as a matter of absolute consciousness, so that every moment of this existence he is conscious of that fact, knowing that Nirvana is where he properly belongs, when he has awakened to this realization, he has found his true self, he has come to the Nirvanic or Self Consciousness. He is conscious of the spirit as being the self; all the other principles being its vehicles.

Now, this is not the higher self in the true sense of the word. This is simply the normal, ordinary self. The consciousness of the higher self is of a still higher order. Now, as we are here conscious of only things of a spiritual character, we are conscious only of the spirit because the spirit only can respond to the vibration of other spirits. There is difference in the consciousness of the spirit and the lower principles. Consciousness here is in the same way that it is on the lower planes; that is to say, a certain spirit transmits its vibration, moving along the spiritual octave, and that vibration strikes our spirit, awakening corresponding rates of vibration within it. The result is, there is established a consciousness of the thing which produces this vibration in the first place; that is to say, we are conscious of objects only because of the fact that they have established within our spirit the same rate of vibration that is going on in themselves. An object, so far as consciousness is concerned, has no existence outside of our own being. Its only existence is in the vibration which it has established within our spirit. It exists in our consciousness not out of our consciousness. In one sense it may be said that there is no such thing as objective existence. All existence is subjective. That is it exists only by reason of the impression it makes upon our consciousness, and that existence is dependent upon the rate of vibration which has been established within our spirit. Of course, this does not mean to deny the existence of anything in the sense in which many people would understand it, although were it not for this consciousness which is awakened by a definite rate of vibration being established within our spirit, we would not know that a thing had any existence, nevertheless that vibration would not be set up in our spirit, unless it were vibrating before it was set up.

The Subjective Consciousness, then is the effect of an objective vibration going on within some other spirit, consequently although if this vibration were not set up in our spirit we would not know that this other spirit had any existence, yet that spirit's existence is not dependent upon our cognition of that vibration. The objective world on whatever plane we function is dependent upon our response to vibration upon the subjective world within us. Then, so far as our consciousness is concerned, so far as we can arrive at a knowledge of anything, it only exists within our own consciousness; in other words, everything outside of our own consciousness is a part of the unknowable. Nothing is knowable excepting what is brought into your own consciousness, but that does not imply that it does not exist. Consciousness is, therefore, dependent upon the ability of the individual to respond to the vibration coming from another being.

This is true not only of the spirit but of all the other principles on all the planes of nature. Another thing we must bear in mind is that the spirit is capable of responding to spiritual vibrations only. One principle can not respond to vibration upon another octave, for each particular body is the vehicle of consciousness for the vibration on that particular octave, or in the case of the Mental and Casual bodies, the particular division. The spirit can, therefore, respond to no vibration below that plane, it follows that it can not be conscious of the existence of anything not on the Nirvanic Plane. It will not know anything about another vibration, will not see or hear anything. It will be absolutely unconscious of all activity not on the Nirvanic Plane. It follows, therefore, that when you are in the Nirvanic Consciousness everything of which you are conscious is on the Nirvanic

Plane. You do not see or hear or become conscious of anything on a lower plane, therefore, everything that you know anything about on that plane is on that plane. The sounds you hear are Nirvanic sounds, the sights you see, the currents and everything are taking place on that plane. As this is true it follows naturally that the mere fact of our being conscious of anything from a spiritual standpoint, our being spiritually conscious of it or conscious while on the Nirvanic Plane, is in itself proof of that object having a spiritual existence.

We can prove that everything has a spirit by reason of the fact that when we are on the spiritual plane we see the same objects that we do on a physical plane. The spiritual or Nirvanic plane is the exact duplicate of the physical world and for that reason we know that everything that exists has a spirit. There is no greater fallacy than the idea that animals do not have spirits. "That which is below is equal to that which is above, and that which is above is equal to that which is below." "As above, so below." On all the planes there is a perfect counterpart, of that which is on all the other planes and because man is able on the spiritual plane to be conscious of everything which he is conscious of on the physical plane, it follows that there is a spiritual duplicate of all the physical activities. There is something on the physical plane which corresponds to the thought and emotion. It is not emotion and it is not thought, but still it corresponds to it, and we can come in contact with those activities.

Now, Nirvana has been described as Peace, Silence, Stillness, but it is peace only in the sense that Peace is harmony, in the sense that all discord has ceased and that everything there is in a state of harmony. It is also quiet in the sense that the other activities have ceased,

and it is stillness because it is a state of activity, of motion so intense that the other motions have ceased. You set a top spinning and it gets to spinning so fast that it appears to stand still; you cannot see the motion of the top at all; but it is not standing still, it is really moving so rapidly that the eye is not capable of marking its revolutions. Now, in the same way on the Spiritual Plane there is an intense activity, a continuous motion so high that all the lower motions are neutralized on account of it. They are transmitted into that vibration, being turned in that direction and moving along that line.

Because of this fact we find that the peace of Nirvana, the stillness there, is only relative in the sense that all the lower activities have become still. Everything excepting spiritual motion has ceased. Spiritual vibration is intensely active; everything is a state of silence on the physical plane—on all the lower planes for that matter—all vibrations below the spiritual, the Nirvanic, have ceased. The spirit is, therefore, on that plane, not influenced by any of the lower principles, consequently it is absolutely free, and it should be borne in mind that the physical vibration ceases when we are on the Nirvanic Plane. That is to say, the physical if we are in that consciousness while in the physical body, outwardly ceases; then the physical is simply the reflection of the higher vibration. But the Nirvanic consciousness is preeminently the consciousness of spirit and nothing else, and as we become conscious on this spiritual plane, we discover that our real being is the spirit, the one who lives on this plane, who functions here; that this is our real center, that everything else is a mere accretion to the Self that the different planes are different stages where the Self functions; that the different principles are so many vehicles of consciousness which enable the Self to become conscious of the things on those planes. The

consciousness of the Spirit as the Self, therefore, that we term the Self Consciousness. It also leads to the recognition of all the other spirits as being likewise self conscious egos. One discovers that he is a self conscious ego, and that everything else is one likewise, and this leads to the recognition of the Brotherhood of the Egos. On this plane we, therefore, recognize the Brotherhood of the Spirit and having recognized this, all other conceptions of brotherhood cease. The Nirvanee, therefore, is spoken of by the Hindus as one having reached emancipation, the Jivan Muktu, who does not recognize any of the ordinary differentiations, who ceases to be a Hindu, who ceases to be a Brahman, who has no religion, no country, no family, no caste. He has been emancipated from all those things, he has now recognized the brotherhood of spirits. Making all distinctions depends upon the Spirit, he does not recognize anything else. He cannot see any difference in spirits owing to the color of their skins, or the way they make their living, or what they believe. Belief, pertaining to the Mental Plane, has nothing to do with the Spirit, and occupation, pertaining to the physical plane can have nothing to do with the spirit. He recognizes only the spiritual plane, therefore, recognizes all spirits as being his brothers. The man has attained to the Self Consciousness, therefore, does not exclude any other self from his fellowship. He recognizes all of them, recognizes the brotherhood of all spirits and this is because of the response of his spirit to the vibratory impulses coming from the various spirits around him. It is not the conception of the universal spirit, understand, he has not yet awakened to the higher self; it is simply the individual self, but he recognizes now all other spirits as being equal with himself, as being his brothers, thus the illusory conception of the ordinary life disappears.

LESSON IX

SAMADHI CONSCIOUSNESS

Samadhi Consciousness is that state of consciousness where the individual spirit rises above itself, transcending the limitations of the individual and, uniting itself with the universal spirit, is lost, as it were, in the great ocean of spirit. It is the Para-Nirvana of Buddhism, the Paramoksha of Hinduism. This is also the state of consciousness which was so thoroughly manifested in the case of Shri Rama Krishna, and is by him and the Vedantans generally, termed the Super-Consciousness. But it is the Super-Consciousness in the sense of being super-human and super-individualistic consciousness. It is that state of extreme ecstasy where the consciousness of the body and of the entire being, even the individual spirit has disappeared.

As the self consciousness is the consciousness of the Spirit of the self, the Samadhi consciousness is the consciousness of the Universal Spirit, Brahman, as being the self. Consequently, when you function in this consciousness, you are conscious of all beings as being yourself. All sense of separateness has disappeared all spiritual identity is gone. You have fixed your residence, as it were, in the universal spirit. There you abide absolutely and resting in the fullness of that spirit, you lose all sense of separateness, all consciousness of being a separate entity.

Having lost this consciousness of the self in that of the

non-self, or rather the universal self, you have attained to the consciousness of this Universal Self. That is to say, the same vibration, the same rhythm which is operative throughout the Universal Spirit becomes operative within your own spirit, consequently you no longer have merely a partial view of things, but everything that is taking place in the realm of the Universal Spirit is communicated to your spirit. It is no longer active, but it is being acted upon; it is moving in accordance with the motions of the universal spirit; consequently in this state of consciousness everything that is active on the Universal Spirit Plane is brought into your consciousness.

When you realize that there are forces moving in the fullness of the Universal Spirit, moving through its manifestations, forces that are ever active, waves that are passing from it, which give rise to the diverse manifestations throughout all the lower planes, you can then see how it is true that if your spirit becomes so negative that it offers no resistance, ceases to act individually, ceases to generate its own actions, but is in a state of passivity in reference to the activities of the Universal Spirit, those waves may set up corresponding waves of vibration within the energy of your spirit. The result will be your spirit will be acted upon, it will respond to those forces, communicating to the consciousness that which is taking place in the Universal Spirit, that which gave rise to these vibratory waves.

It may occur to the student to ask wherein the difference is between this and the activity of the consciousness of the human spirit. It is in this respect, a great deal of the Universal Spirit is manifested in individual spirits; it is in fact, the function of the individual spirit to individualize the activities of the Universal Spirit, but quite a good deal of this spirit and quite a good many of the

motions or waves of force which pass through it, have not descended to the plane of the manifested. As they are not being manifested amongst different individuals, as they are not manifesting through individual spirits, therefore, remain above the plane of manifestation, although being still a part of nature, they can not be approached either by the reason or the understanding, because they are not operative within the human being. The human spirit does not contain those vibrations, consequently, the principles which have given rise to them, do not come into the human consciousness.

In order to understand this matter, it becomes necessary that one should rise above the plane of ordinary human activity, even spirit activity. He must, in other words, lose himself entirely, lose consciousness of his own individuality and merge his consciousness in the universality of Brahman. By so doing one will polarize himself with the Universal Spirit and in this manner open the way for the influx of that Spiritual force.

There are two kinds or two classes of such persons, or perhaps three classes. In one class is one whose Spirit has been so highly developed that it is able to lose consciousness of the individuality and thus entirely lose itself in the universality of the spirit, during sleep, while the other principles are abandoned. He can pass out into the higher realms, entering the spiritual plane and in this way, lose himself in the universal spirit, but only by leaving temporarily, all the lower principles. There are some people who are able to enter the Plane of Para-Nirvana in this way, and this is, in fact, the easiest of all the activities of this class.

Some people, however, even in the waking state, are able to break up the connection between the principles and to become unconscious to the outer world and enter

this state of Samadhi Consciousness at will, even going so far as doing so when they have no intention of it. Whenever their minds are concentrated on those higher things, they are immediately wafted up to it while still in the body. Such a one was Shri Rama Krishna. He would leave the lower consciousness while still in the physical body, go off into this ecstatic condition at any time and it was some times difficult for him to come down to the lower states of consciousness. Some persons develop this principle even more, so that they are dreaming in the lower states of consciousness and are really awake only on the Para-Nirvanic plane, maintaining a state of absolute waking consciousness on that plane, being dazed, half awake, on the lower planes. Such persons are termed visionary, though in fact, visionary people are usually on a much lower plane than the Para-Nirvanic. But this type will always be spoken of as being visionary, because to such people the lower planes are unreal. The Astral and physical planes are, to such persons, pretty much what the Mental and Buddhist Planes are to the ordinary person. They do not have any consciousness of them; the lower planes are to them, the dream consciousness or the state of dreamless sleep, etc., while the real waking life is Para-Nirvana. Such persons realize that the reality is what they find on the spiritual plane. that everything else is a dream. To such a one individuality is a dream, the reality or waking state is that of the Kosmic, spiritual union and of course, he is termed impractical. He takes no interest in the outer world. The physical life is to him but a dream; it has no tangible existence. He is so terribly impractical that he does not see in this practical life anything worth while. It is a state of death, his one desire, is the spiritual. Shri Rama Krishna, was, to a certain extent, that way. Although he

was conscious on the physical, he would withdraw from that to attain the spiritual. He had not reached the condition where he was always in the Samadhi Consciousness, but he desired to reach it. We find that at one time in his life he became so wild, so passionate for what he termed his Divine Mother, that often he would fall to the ground and while lying there would cry like a child for his Divine Mother, and it was this longing, passionate desire, the crying after his Divine Mother that really formed his character, and it was this tendency that drew the great ones to him, those great Hindus; it was because of an intense longing for the universal spirit in its feminine aspect which he termed his Divine Mother. Whenever he lost this consciousness of the Divine Mother or of the Universal Spirit, he felt a longing, felt that he had lost something; this was the only thing worth while.

Another who had attained to this permanent condition, who would always live in that state without caring anything about the individual life, about the lower principles or anything of that kind, was Sankaracharya; he understood those things. He studied deeply along the lines of the Universal Spirit until his spirit was practically lost in that of the universal and at last, when he had attained the age of thirty- two, separate existence became unbearable. He did not care for the lower consciousness and so withdrew from his disciples and went to the Himalayas in order that he might spend his entire life in spiritual contemplation. He never saw anybody any more and as long as he lived was entirely lost, in a continuous state of ecstasy, living in the consciousness of the universal spirit and it was this which caused Sankaracharya's death. It was simply a case of leaving the lower principles altogether and of dissolving his spirit in that of the Universal Spirit. He attained to the Nirvana Amen; in other

words, the complete dissolution of his Spirit. Because he had attained the consciousness of the Universal and had become so attached to it, it was the only life worth while, therefore, he simply abandoned, ceased to be on the lower principles, and the lower planes. This is one of the dangers of the seeking for the Samadhi Consciousness. If one would continue in manifested existence, he must not go too far in this direction. We find that the "Shri" is really one whose soul is literally consuming the body, or more properly the spirit is being developed and all the other principles are neglected. When the consciousness leaves the lower principles and dwells only with the Spirit, of course, it must have a tendency to extinguish the lower principles and develop the spirit but the spirit is also merged in the Universal. Such a person is no longer self-centered, no longer thinking of self, therefore, he no longer embodies anything but simply lets forces manifest through him. His personality, even his individuality is disassociated. The spiritual energy is thus poured forth and such a one is likely to entirely dissolve his spirit.

There is, however, another class upon this plane, who do not enter Para-Nirvana while in sleep, in a trance state, neither like Shri Rama Krishna leave the lower planes and ascend in their waking states to the higher planes, nor are they like Sankaracharya and others who are scarcely conscious on the lower planes, though this could hardly be said of Sankaracharya, because he was very active until he left the world, but this description is applicable to quite a number, they are scarcely conscious on anything but the spiritual plane, or even the Para-Nirvanic Plane.

The fourth class of which we speak, however, consists of those who are able to bring down the Universal Spirit

into their own being, into the ordinary consciousness; that is to be conscious on the Para-Nirvanic Plane and the physical plane both, at the same time; to act on all the planes of nature, to manifest through all their principles and at the same time be conscious of the universal spirit acting through them. Instead of regarding themselves as being the one who is doing it, they recognize the universal spirit as being the force which is doing this work. Such, do not have to leave the lower planes of consciousness in order to function upon the plane of Samadhi Consciousness. They embody the consciousness of the Universal spirit and bring it into expression here upon the ordinary plane of consciousness. These are, of course, the greatest of all the Para-Nirvanee. They are able to be perfectly practical in all their activities, to work and yet not be a worker. This is really the highest consummation of Yoga. It is not to do the work yourself, but to let the Universal Spirit act through you. It is in order to bring about this consciousness that all the great systems have been adopted, such as Buddhism, the Vedanta, and Yoga systems. They aim to bring the consciousness of the Universal Spirit, Brahman, acting through you; you are not doing anything, but Brahman is doing it. It is this doctrine which is taught in the Bhagavad Gita and the Uttara Gita, and it was to bring this to the world that Shri Rama Krishna manifested and he says in the Uttara Gita, "The man who can say, 'I am that,' 'Brahman' has overcome the Karma of ten thousand incarnations." That is to say, the man who can completely identify his entity with the Universal Spirit, and can obliterate the "I" and say that Brahman, the Universal Spirit, is acting through this organism, this is the Universal Spirit that is doing it, it is not I—I have no existence, it is the Universal Spirit that is

doing this, such a one ceases to act. Action has ceased. The Universal Spirit is doing the acting. Therefore, the Karma or the action which has accumulated through ten thousand incarnations immediately falls away.

This last class has practically embodied the Samadhi Consciousness and yet do not lose consciousness on the lower planes in order to do this. They are conscious there, but not conscious of the other principles, not conscious of their own spirit, but conscious only of the activity of the Universal Spirit, because they respond to all the impulses coming from this universal spirit. There is no resistance to be overcome which causes the consciousness of the individuality.

How, then, do we attain to this fourth type of Samadhi consciousness? Simply by training the individual spirit until it fully recognizes the fact that it is a part of the Universal Spirit. When you have made your spirit realize this, when it has discovered that it is simply a drop of the great spiritual ocean, when all conception of individuality, all consciousness of separation has been completely lost, when this has disappeared, then there is no difference between it and the universal spirit, it, therefore responds, consequently when you are on the spiritual plane you are ready to merge instantly into the great universal spirit. The other principles must gradually be spiritualized so that the intuition, and the reason of Buddhi are concerned with the Spiritual, and this is helped by realizing every moment of your life, by the conscious recognition of the fact, that matter is an emanation of spirit, being spirit on a lower plane, therefore, is spirit. In this way, the Buddhic substance will gradually be spiritualized. As you realize that the Universal Buddhi is really Atma of a grosser form, your Buddhi will be merged into the Atma, so that your

Buddhic principle will disappear, and as you realize that Manas is an emanation from Buddhi and is, therefore, also spirit, your Mental Body will be drawn up, as it were, will merge into the spiritual. All your thinking being of a spiritual character you will lose the consciousness of a separate Mental Body or of Manas as being separate from Atma. The same will be true when you realize that the Astral fluid is an emanation of Buddhi; your emotions will become spiritual, and when you realize that the physical ether is but an emanation of Buddhi, the Etheric Double will become spiritualized. Lastly when you realize the relation of gross physical matter to ether, and to Buddhi, the result will be a spiritualization of the body, and a bringing of all the principles into a more harmonious vibratory state.

The result must necessarily be a bringing of the whole being to that spiritual state of vibration, the spiritualizing of the entire process, resulting in a bringing of the entire individual consciousness into that state of Para-Nirvana, the Universal Spirit manifesting in and through all the lower principles, as well as through the individual spirit. They no longer offer resistance, but respond to this spirit, respond to the promptings, the motions which are generated within it, and the result is we are conscious of the Universal Spirit while functioning in the lower principles. We are in them yet not of them. We use them, we are conscious of everything that takes place on the lower planes, but conscious of them not as things in themselves, but as activities of the universal spirit.

It will be seen, therefore, that in the first three types there is a tendency to leave the realm of manifested spirit and to pay no attention to it, but center the attention in the universal spirit which has not yet descended into individual manifestation, to dwell there in the con-

sciousness. But in the fourth type we dwell in that consciousness, but also recognize its expression in the divers individual manifestations; we see in every organism, in every being, whatever it may be, a manifestation of this universal spirit; we see on all the planes of nature, in different principles of nature, a manifestation of this Spirit and are conscious of the way in which it manifests. This is the highest type of the Samadhi Consciousness.

LESSON X

SEERSHIP

In the ancient mystic and occult literature we find allusions to the Third Eye, which was located in the forehead, and was the center of Seership. It was through this Eye that man was able to perceive TRUTH, and also to tell what was going to transpire in the future. In time the Third Eye ceased to act, and became atrophied.

The seat of the Third Eye is the Pineal Gland, which is itself the center of the Soul or Buddhi. Ordinarily we hear the third eye confused with the Pineal Gland, but they are not the same excepting in this, that the Third Eye is not an eye of the body, but the Eye of the Soul, that is, it is the physical organ through which the Soul is able to cognize the things without, things on the Buddhic Plane. For this reason it is mentioned in conjunction with the Pineal Gland, it being the seat of the Buddhi.

Where is the Third Eye? We are told in the occult records that it was at the apex of the forehead. What organ do we find at the apex of the forehead? The organ sometimes termed Human Nature, sometimes Intuition, lying between Comparison and Benevolence. This organ is above the seat of intuition and the seat of Human Nature. It is in reality the intuitive knowledge of human nature; that is, the lower section. The upper section is the Organ of Foresight, the ability to look into the future, not in the sense of prophesy, which is the operation of the Spirit of God upon man's organ of Spiritual-

ity, thus revealing to his spirit what is going to transpire, but is rather the capacity for Seership, which looks into the future and sees "Coming events cast their shadows before them." Therefore, we will consider the lower organ—Human Nature.

How does this usually manifest? In the ability to judge of the character of those with whom one comes in contact without having any knowledge of scientific character reading. One may not know a single principle of phrenology or of physiognomy and yet be a much more accurate character reader than one who is perfectly familiar with those sciences. It is the capacity for sizing up people, the talent which causes us to form an opinion of the character of every one we meet. It is a propensity for character reading and must be tolerably well developed in every phrenologist who makes a success of his profession, for phrenology requires a propensity for character reading. But it is not simply in the propensity for knowledge along this line, resulting in the acquisition of scientific knowledge, but more than this, in the intuitive capacity to size up people, that this Organ most powerfully demands our consideration.

What do we mean by the intuitive knowledge of Human Nature? When we come in contact with a person, his Aura is drawn to us, as it were and awakens corresponding vibrations within this organ of Human Nature, the Organ becoming the receptive center and as these vibrations are awakened, they cause a consciousness of what that character is. For the time being we embody the character. Our own Buddhic Body vibrates in tune with his. The Pineal Gland is made to respond and thus, because we have taken on his condition in this way, we know his character, being that character ourselves, for

the time being. In this way we are able to judge of the Buddhic principle of any one.

The difference between this Seership and ordinary Clairvoyance or Clairaudience, whatever it may be, is this: the psychical faculties deal only with the Mental, Physical and Astral Planes. As such, they operate through the Faculty of Observation, but cannot rise above the Mental Plane. The Causal Body, is therefore, as far as the Psychic can go. To acquire a knowledge of the Buddhic body and the Buddhic Plane the Seer is necessary. Not only do we acquire the capacity for sizing up the nature of people and their character and can know their inner motives even before they have become intellectually conscious of them. We can know what is going on in their souls, by the activity of this principle. Likewise, when it is sufficiently developed we can reach out into the Buddhic Plane and therefore, know what is going on, the forces operative on that plane. It is, therefore, through Human Nature, not observation, that the Akashic Records are read. The ability to know the ultimate material principles, the highest activity of the material universe is through this organ. The intuition of Human Nature but of everything else, intuition being the ability to negatively polarize one's self with the Buddhic Plane and receive the forces or activities, motions and vibrations upon that plane. It is the negative state just as desire is on the Astral Plane. We draw to us by reason of this negative polarity, those forces. They awaken corresponding vibrations in our Buddhic Body, acting through this faculty. Thus we become conscious of those forces, take on that condition, embody as it were, the activities on the Buddhic Plane.

Intuition is usually described as immediate sight as by perception and this is indeed true. We do not have

to make any deductions; it is not a process of reasoning, yet we know, becoming conscious of the forces going on upon the Buddhic Plane; in this Soul World we cognize the activities. It is in this sense that it is termed the Third Eye. It is an eye of a different order from the other two. Our two eyes cognize activities on the physical plane, and when our organ of Observation has been developed it enables us to cognize activities on the Astral and Mental Planes, but the Third Eye cognizes those forces operative upon the Buddhic Plane, in the Soul World, the highest aspect of the material. In enabling us to see those things, it brings us in contact with a realm which cannot be reached in any other way. We cannot by intellectual process attain unto a knowledge of the Buddhic Plane because all our data has been secured on lower planes and all the laws which we can evolve from these data are thus operative upon those planes. Those laws do not affect the Buddhic Plane at all. They are the manifestations on lower planes. Therefore, no process of so-called reasoning based upon the laws learned on the lower planes will teach us anything about the Buddhic Plane. If people would only be consistent they would realize that perception is necessary before there can be reasoning. We hear it so often stated by scientists that we must reason from data. Very well, grant it, but in order to reason from data, we must first be in possession of data. Now, nothing but the faculty of Seership will enable us to come into possession of data relative to the Buddhic Plane unless we take the word of some who have come into possession of the same. The function of the Faculty of Seership is to supply us with these data. Through our intuition, we, therefore, become conscious of the activities on the Buddhic Plane. These are not in the strictest sense of the word, facts. A

fact is, something on the lower plane and because this is not a manifestation of matter, but is the ultimate principle of matter, we must not describe it as a fact, but say that it is Truth; it is the Truth back of the fact. It is the material noumena back of the phenomena. It is the thing itself instead of as it seems. In order to know this we must, therefore develop our Intuition, and with this we just know a thing; we cannot give an explanation as to how we know it. Intuition does not reason. It is always dogmatic. It asserts that so and so is true. Scientists are always ready to make fun of it on this particular ground. They say intuition does not assign any reason, but it asserts. Well, can any of these scientific gentlemen assign any reason for the fact that the Sun shines? If one of them tells you that the Sun shines and you ask him how he can prove it, how he is going to go about it, he can simply say he sees it shining. You ask a man, "How do you know you have sugar in your tea?" He tastes it. How do you know it is dark? Why I do not see any light. How do you know that an object is heavy? Because I have picked it up and felt the weight of it. Now, all our knowledge of the external worlds is dependent upon our senses, not upon our reason. We may reason all we want to, but we can never prove, by reason, that the Sun shines. We have got to look at it. We cannot by any amount of reasoning, prove that it is dark. We can see the difference, however, between darkness and light, if we are not blind. We cannot prove that anything is black and something else red, we simply have to look at them, and make use of our Faculty of color and determine the difference. We cannot tell by reasoning that anything is hot or cold. You cannot reason out the proposition that ice is cold, but you can take a little piece in your hand or have a friend drop a

little down your back and you can soon tell that it is cold. You cannot by a process of reasoning tell that fire is hot, but you can by coming in contact with it.

In a word, all our knowledge comes through sensation, not through reasoning, not through thinking, and our thought is the result of our sensations, of our perception; consequently, when the intuitive person says that he knows certain things are true, you ask him how he knows it and he says, "I just know it," he is no more unreasoning than the materialist who claims to know things that he cannot prove by reason. When a woman says "Because," and declines to assign any other reason, she is simply following her intuition. She intuitively knows that certain things are true, but she cannot prove them; she cannot tell you how she knows them but there is more wisdom in the "Because," than there is in all the philosophical speculations in which the scientist indulges. When a sailor says he knows a storm is coming for he feels it in his bones, he is following out the same principle. He is intuitive and responds to it.

Intuition is, therefore, the negative response to the forces operative upon the Buddhic Plane. It brings us into the cognition of truth, a fact being the manifestation on some lower plane than the Buddhic, of a truth, truth being that principle operative upon the Buddhic Plane. We thus cognize Truth intellectually, analytically, that is we get each truth in an abstract sense, separate, and apart from everything else, just as we gather facts with our perception. Reason then goes to work, takes up these intuitive truths, and by a process of synthesis, brings them into such shape as to be handled by us. They are no longer disconnected, but become harmonious. Reason is, consequently, the process of synthesis as applied to the truth gleaned from the Buddhic Plane. It may

also enter a process of analysis taking these truths and separating them, so that we can see the source of them; we can discover by analytical reasoning that the truth on the Buddhic Plane is not ultimate, but a manifestation of a spiritual truth on the Nirvanic Plane. But the function of Intuition is to recognize that which is upon the Buddhic Plane at the time, whatever it may be. This is the function of Intuition and it is in this sense that it is the Third Eye. It is the Eye which sees the activities on the Buddhic Plane.

The Rishi is a highly developed Seer, the Seer of Truth, the Seer of Mantras. There have been only a few of them in the history of the world. They are developed far beyond the ordinary plane of Seership. The Rishi is one who sees the forces on the Buddhic Plane in such a way as to see what effects they will produce, the sources of the effects upon the Mental, Astral and Physical Worlds, they not only see them as truths, but see them as the creators of facts and knows as a result of his perception, not by a process of reasoning, but the moment he sees them, what their effects will be, what influence they will exercise on the lower planes. Not only must the Seer see this, however, but he must be able to see the source from whence the forces come. He must be able to see these principles on the Buddhic Plane as the effect of forces on the Nirvanic Plane and this must not be by a process of reasoning either, but a matter of conscious perception. He must simply know, without any reason for knowing—just know that these forces are the effects of spiritual influences on the Nirvanic Plane, and also what effect they will have on the lower planes. Not only this, but he must also be able to know their keynote the chord and tone of each, and therefore, see them in relation to music, not reason it out, but see their musical

relation, so that he can see what musical harmony they vibrate in accordance with, and seeing this he will know just what vibratory forces will attract those principles and bring them to the lower planes, bring them into manifestation. Not only must he see this, but likewise the formula of worlds, the Mantra that will set in motion those vibrations, being set to the same music, so to speak and the same scale as those forces. In this way he sees the Mantras that will direct those influences on the higher planes and bring them down to the state of physical realization. It is in this sense that the Rishi are Seers of Mantras; they see the principle in the higher planes and also see the Mantra necessary to exercise that influence to bring it into operation. The entire Vedas are written by these Rishis and it is stated that the Vedas are eternal; they have always been and always will be; that the Rishi simply saw them: and it is further stated that the earth and everything of that kind exists because it is in the Vedas; the Vedas are not a record of something that has transpired, but are the cause of the transpiring of everything. This is true in the sense that the Vedas deal with those chemical forces in the higher realms, which are responsible for the existence of the manifested universe. They declare what those metaphysical activities are, and present the hymns in such a way as to embody those influences and direct them to the end of perpetuating those physical conditions, and likewise of bringing about new creative forces. It is in this sense that all things exist because they are in the Vedas, that is, all things exist on account of the activities of these vibratory forces, which forces are set in motion by the proper chanting of Veda Hymns. It is for this reason that a song must not be altered, the intonation must not in the slightest degree be changed in the chanting of

the Vedas. They are really sacrificial ceremonies. The Rig-Veda, relates to the general structure of the earth, the universe, the universal harmony, being intended to maintain a state of harmony, the other two deal with the sacrifices, one with the Sena sacrifice, the other with all the other sacrifices, and are in a word, the Mantras to be employed in producing the effects which these sacrifices are supposed to produce, for in the Ancient Indian System sacrifices are not offered to propitiate a Divine Being, but rather to bring about certain effects. They are, in a word, magical, rather than religious, and are used in this way. Now the Rishis saw what produced these effects and they formulated these principles in the shape of the Mantrums. A rishi is any one having Seership developed to this degree. At the top of this Organ, the upper organ, so to speak, is the faculty of Foresight, that faculty which recognizes an influence on the Buddhic Plane and is able to trace its descent down to the lower planes, to see the influences which it will ultimately exercise on these lower planes, to trace out the workings of cause and effect, not by a process of reasoning, but by sight, and know the influence which it will have and who, therefore, is able to see coming events casting their shadows before and warn one of what is going to transpire. He is also able to look, to a certain extent, into the Nirvanic Plane, not very clearly, but still to a certain extent, and see things there, and thus to recognize the coming of a force on the Buddhic Plane even before it there transpires.

Foresight as represented in the Seer is, consequently, a remarkable activity of Human Nature, a capacity to see the forces which will ultimately express themselves in corresponding conditions before they transpire. It takes cognizance of the shadows cast before, and there-

fore recognize the events necessary to transpire and is enabled to forecast coming events in this way. It is reliable so long as it deals with Nature. Whenever it undertakes to rise above Nature it is no longer reliable. It, being Buddhic Faculty, is infallible in reference to material things, but not reliable with reference to spiritual things. Human Nature, like all the other faculties, is developed by use, exercise, and its capacity depends upon:

First—Its size;

Second—The relative fineness of the tissue;

Third—The quantity of vital force which saturates the tissue, giving it a greater degree of activity than we would ordinarily find;

Also, it depends largely upon the degree of activity and development of the Pineal Gland, but above all on the development of the Buddhic Body functions.

It is developed by cultivation, by looking into the Buddhic Plane, by the exercise and activity of the Buddhic Body, and in proportion as Buddhi is developed so will be the relative strength of this faculty.

Intuition may be developed by the practice of sizing up people. The propensity will thus be cultivated and as the propensity grows so will the faculty grow with it. By the custom of yielding to intuition, depending upon whatever intuitive impression you may receive of different things, by emancipating intuition from the intellect, we will cultivate this principle and thus it will become much more active. By the practice of looking into the future and endeavoring to see the causes back of effects, in other words, by straining the faculty to try to discover that which is back of the manifestation, it will be developed so that its particular function will be fulfilled.

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